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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Book of Kingdoms, Chapter 5

ΒΑΣΙΛΕΙΩΝ Β' Ε'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

David is made king over all Israel, captures Zion, and defeats the Philistines under the Lord's guidance.

Translation & textual notes

The Greek text of 2 Kingdoms 5 (= 2 Samuel 5) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates four decisive movements in David's consolidation of power. First (vv. 1–5), all the tribes of Israel come to Hebron, invoke their kinship with David (ὅστᾳ σου καὶ σάρκες σου ἡμεῖς, 'we are your bone and your flesh'), recall the divine word σὺ ποιμανεῖς τὸν λαόν μου τὸν Ἰσραὴλ ('you shall shepherd my people Israel'), and anoint him king over all Israel; a regnal summary gives his age (thirty) and total reign (forty years, seven and a half at Hebron

over Judah, thirty-three at Jerusalem over all Israel and Judah). Second (vv. 6–10), David takes the stronghold of Zion (ἡ περιοχὴ Σιών) from the Jebusites despite their taunt about 'the blind and the lame', renames it the City of David, builds it up, and grows ever greater because κύριος παντοκράτωρ μετ' αὐτοῦ ('the LORD Almighty was with him'). Third (vv. 11–16), Hiram king of Tyre sends cedar timber and craftsmen, David recognizes that the LORD has established his kingdom for Israel's sake, and the sons born to him in Jerusalem are listed. Fourth (vv. 17–25), the Philistines (ἄλλόφυλοι) twice deploy in the Valley of the Titans (κοιλὰς τῶν τιτάνων, the Vale of Rephaim); David inquires of the LORD (διὰ κυρίου) before each engagement and wins both — the first at the place renamed ἐπάνω διακοπῶν ('Breakings-Through', Baal-perazim) because διέκοψεν κύριος τοὺς ἐχθρούς μου ('the LORD has broken through my enemies'), the second by the flanking maneuver signaled by the sound in the balsam grove (ἄλσος τοῦ κλαυθμῶνος). The LXX of Samuel–Kings is notable for transliterating Hebrew proper names freely and for the heavily Hebraizing καί-parataxis that governs the narrative syntax throughout.

Discourse structure of the chapter

A · 5:1–5

All Israel anoints David king at Hebron; the regnal summary

Every tribe of Israel comes to David at Hebron, confessing covenant kinship (ὅσαί σου καὶ σάρκες σου ἡμεῖς) and rehearsing both his proven military leadership under Saul and the divine shepherd-mandate (σὺ ποιμανεῖς τὸν λαόν μου τὸν Ἰσραὴλ). The elders make a covenant (διαθήκη) with David before the LORD, and anoint him king over all Israel (vv. 1–3). A regnal notice closes the unit: David was thirty at his accession and reigned forty years — seven years and six months at Hebron over Judah, and thirty-three years at Jerusalem over all Israel and Judah (vv. 4–5).

B · 5:6–10

The capture of Jerusalem/Zion from the Jebusites

David marches on the Jebusite-held city; the inhabitants taunt that even 'the blind and the lame' could repel him (v. 6). David nonetheless seizes the stronghold of Zion, which becomes the City of David (v. 7); his day-of-battle word about the blind and the lame and the 'house of the LORD' is recorded (v. 8). He settles in the stronghold, builds the city round about from the citadel inward (v. 9), and grows continually greater, for κύριος παντοκράτωρ μετ' αὐτοῦ (v. 10).

C · 5:11–16

Hiram's cedars, David's house, and the sons born in Jerusalem

Hiram king of Tyre sends messengers, cedar timber, and carpenters and masons, who build David a palace (v. 11). David recognizes that the LORD has established him as king and exalted his kingdom for the sake of his people Israel (v. 12). He takes more wives and concubines in Jerusalem, and more sons and daughters are born (v. 13). The list of sons born to him in Jerusalem follows (vv. 14–16), preserved in the doubled, transliterated form characteristic of the Greek text of Samuel.

D · 5:17–25

Two victories over the Philistines in the Valley of the Titans

Hearing of David's anointing, the Philistines come up and deploy in the Valley of the Titans (Rephaim); David inquires of the LORD, is told to go up, and routs them at the place renamed ἐπάνω διακοπῶν ('Breakings-Through') because διέκοψεν κύριος τοὺς ἐχθροὺς μου (vv. 17–21). The Philistines deploy a second time; this time the LORD directs David not to attack head-on but to circle behind and strike when he hears the sound of marching in the balsam grove (ἄλσος τοῦ κλαυθμῶνος), for the LORD will have gone out before him (vv. 22–24). David obeys and strikes the Philistines from Gabaon to Gezer (v. 25).

1 καὶ παραγίνονται πᾶσαι αἱ φυλαὶ Ἰσραὴλ πρὸς Δαυιδ εἰς Χεβρων καὶ εἶπαν αὐτῷ ἰδοὺ ὅστᾱ σου καὶ σάρκες σου ἡμεῖς

And all the tribes of Israel come to David at Hebron and said to him, 'Behold, we are your bone and your flesh.'

Narrative onset: all Israel approaches David (new chapter-unit)

καὶ παραγίνονται

The chapter opens with a vivid historic present παραγίνονται ('they arrive'), launching the consolidation narrative. The kinship-claim ὅστᾱ σου καὶ σάρκες σου ('your bone and your flesh') is the covenantal idiom of solidarity (cf. Gen 2:23; 29:14), here asserting that the northern tribes too belong to David's house.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

παράγινονται
arrive / come

Pres Mid Indic 3 Pl · παράγινομαι

main verb (historic present)

→ historic present (vivid narrative onset)

παράγινομαι: 'come / arrive / be present'; renders נִבֵּן; the historic present opens the chapter with immediacy, depicting the convergence of all the tribes on Hebron as a present, unfolding scene.

πᾶσαι
all

Nominative

attributive adjective (modifying φυλαί)

→ participant prominence

πᾶς: 'all / every'; the feminine plural πᾶσαι stresses the totality of tribal participation — not Judah alone but all Israel now seeks David.

αἱ
the

Nominative

article

→ noun-phrase marking

αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλαί
tribes

Nominative

subject

→ participant prominence

φυλή: 'tribe / clan'; renders מִטְבֵּל / מִטְבָּל; the tribes acting corporately marks the legitimizing, all-Israel character of David's accession.

Ισραηλ
Israel

genitive of relationship (indeclinable: 'tribes of Israel')

→ participant identification

Ισραηλ: transliteration of Hebrew מְלִכָּה; indeclinable in the LXX; here the national designation, defining the tribes as the covenant people.

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

Δαυιδ
David

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; treated as indeclinable in the LXX of Samuel-Kings; the goal of the tribes' approach.

εἰς
to / into

preposition + accusative (goal of motion)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal of motion).

Χεβρων
Hebron

accusative of place (indeclinable place-name)

→ participant identification

Χεβρων: transliteration of Hebrew חֶבְרֹן; indeclinable; David's first royal seat over Judah and the site of the all-Israel covenant of vv. 1–3.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπαν
said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist (single collective speech-act)

λέγω: 'say'; the Koine/LXX first-aorist form εἶπαν (for classical εἶπον) introduces the tribes' direct address to David.

αὐτῷ

to him

Dative

indirect object (dative of addressee)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (dative of addressee).

ἰδοὺ

behold

presentative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; a frozen aorist imperative of εἶδον used as an interjection to introduce and dramatize the kinship-declaration.

ὀστᾶ

bones

Nominative

predicate nominative (with implied 'we are')

→ participant prominence

ὀστοῦν (pl. ὀστᾶ): 'bone'; renders ὀֹסֶה; the phrase ὀστᾶ σου καὶ σάρκες σου ('your bone and your flesh') is the standard Hebraic idiom of kinship and solidarity (cf. Gen 2:23; 29:14; 2 Kgdms 19:13–14), here a constitutional claim that all Israel shares David's blood.

σου

your

Genitive

genitive of relationship (possessive)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (possessive).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

σάρκες

flesh

Nominative

predicate nominative (parallel to ὀστᾶ)

→ participant prominence

σάρξ (pl. σάρκες): 'flesh'; renders בָּשָׂר; paired with ὀστᾶ to express full kinship — the plural σάρκες reflects the Hebrew idiom rendered concretely in the Greek.

σου

your

Genitive

genitive of relationship (possessive)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (possessive).

ἡμεῖς

we

Nominative

subject (emphatic pronoun: 'we are')

→ participant reference

ἐγώ (pl. ἡμεῖς): the emphatic first-person plural pronoun stands without an expressed copula (Hebraizing nominal clause), asserting the tribes' identity with David: 'we are your bone and flesh.'

2 καὶ ἐχθὲς καὶ τρίτην ὄντος Σαουλ βασιλέως ἐφ’ ἡμῖν σὺ ἦσθα ὁ ἐξάγων καὶ εἰσάγων τὸν Ἰσραηλ καὶ εἶπεν κύριος πρὸς σέ σὺ ποιμανεῖς τὸν λαόν μου τὸν Ἰσραηλ καὶ σὺ ἔσει εἰς ἡγούμενον ἐπὶ τὸν Ἰσραηλ

And formerly, when Saul was king over us, it was you who led Israel out and brought it in; and the LORD said to you, 'You shall shepherd my people Israel, and you shall be for a leader over Israel.'

Grounds: David's past leadership and the divine word (basis for the request)

καὶ ἐχθὲς καὶ τρίτην

The tribes ground their appeal in two warrants: David's proven generalship even under Saul (the idiom ὁ ἐξάγων καὶ εἰσάγων, 'the one leading out and bringing in', denotes military command), and the divine shepherd-oracle σὺ ποιμανεῖς τὸν λαόν μου ('you shall shepherd my people'). The temporal idiom ἐχθὲς καὶ τρίτην ('yesterday and the third day') is a Hebraism for 'in time past.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐχθὲς

yesterday / formerly

adverb of time

→ clausal contribution

ἐχθὲς: 'yesterday'; in the idiom ἐχθὲς καὶ τρίτην (rendering $\text{דִּישְׁלִישׁ יָמִים}$, 'yesterday and the day before') it means 'formerly / in time past', referring to the period of Saul's reign.

καὶ

and

coordinate conjunction (within the temporal idiom)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τρίτην

the third (day before)

Accusative

adverbial accusative (within idiom 'yesterday and the day before')

→ object specification

τρίτος: 'third'; the accusative τρίτην (sc. ἡμέραν) completes the Hebraism ἐχθὲς καὶ τρίτην = 'in former times', calquing דִּישְׁלִישׁ .

ὄντος

being / while ... was

Pres Act Part Gen Sg Masc · εἰμί

genitive absolute (temporal: 'while Saul was king')

→ **imperfective participle (ongoing state in past time)**

εἰμί (pres. part.): the genitive-absolute construction ὄντος Σαουλ βασιλέως ('Saul being king') sets the temporal frame — David's leadership was already operative during Saul's reign.

Σαουλ

Saul

genitive subject of the genitive absolute (indeclinable)

→ **participant identification**

Σαουλ: transliteration of Hebrew שָׁאֻל; indeclinable; David's predecessor, under whom David served as commander.

βασιλέως

king

Genitive

genitive predicate within the genitive absolute

→ **relational specification**

βασιλεύς: 'king'; renders מֶלֶךְ; predicate noun of the absolute construction ('Saul being king over us').

ἐφ'

over

preposition + dative (elided ἐπί: rule 'over')

→ **spatial or relational framing**

ἐπί + dat.: here 'over / set above'; ἐφ' ἡμῖν = 'over us', defining the scope of Saul's kingship.

ἡμῖν

us

Dative

dative object of ἐπί

→ **participant reference or interest**

ἡμῖν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐπί.

σύ

you

Nominative

subject (emphatic: 'it was you')

→ **participant reference**

σύ: the emphatic pronoun foregrounds David as the real leader of Israel's armies even while Saul nominally reigned.

ἦσθα

you were

Impf Act Indic 2 Sg · εἰμί

main verb (periphrastic with following participle)

→ **imperfective past (durative state)**

εἰμί (impf. 2 sg.): the archaic/poetic form ἦσθα ('you were') joins the articular participle ὁ ἐξάγων to form a periphrastic imperfect: 'you were the one leading out.'

ὁ

the (one)

Nominative

article (substantivizing the participle)

→ **noun-phrase marking**

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐξάγων

leading out

Pres Act Part Nom Sg Masc · ἐξάγω

substantival participle (predicate: 'the one who led out')

→ **customary/durative present participle (habitual leadership)**

ἐξάγω: 'lead out / bring forth'; the pair ὁ ἐξάγων καὶ εἰσάγων renders the Hebrew military idiom מְצַיֵּן מוֹצֵא ('the one who leads out and brings in'), denoting command of the army on campaign (cf. Num 27:17; 1 Kgdms 18:13).

καὶ

and

coordinate conjunction (linking participles)

→ **discourse linkage or contrast**

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσάγων

bringing in

Pres Act Part Nom Sg Masc · εἰσάγω

substantival participle (coordinate with ἐξάγων)

→ **customary/durative present participle**

εἰσάγω: 'bring in / lead in'; the second half of the military merism — leading the army out to battle and bringing it home — summing up David's role as Israel's effective commander.

τὸν

the

Accusative

article

→ **noun-phrase marking**

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ισραηλ

Israel

accusative object of the participles (indeclinable, with article)

→ participant identification

Ισραηλ: indeclinable; here the object of David's military leadership — the nation he led out and in.

καὶ

and

narrative conjunction (introducing the divine word)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing divine speech)

→ constative aorist (the recalled divine pronouncement)

λέγω: introduces the LORD's word to David — the theological warrant alongside the military one; the tribes cite YHWH's own designation of David as shepherd-ruler.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: standard LXX rendering of the Tetragrammaton יהוה; here YHWH himself is the one who designated David, making the anointing a ratification of a prior divine choice.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

σέ

you

Accusative

accusative object of πρὸς (addressee)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (addressee).

σύ

you

Nominative

subject (emphatic: 'you yourself')

→ participant reference

σύ: emphatic pronoun heading the divine oracle, singling out David as the appointed shepherd of Israel.

ποιμανεῖς

you shall shepherd

Fut Act Indic 2 Sg · ποιμαίνω

main verb (divine commission)

→ predictive/mandatory future (commissioning sense)

ποιμαίνω: 'shepherd / tend / rule'; renders ἡγῆ; the pastoral metaphor for kingship is pervasive in the ANE and the OT (cf. Ps 78:71–72; Ezek 34); 'shepherd my people Israel' frames David's rule as caring stewardship of YHWH's own flock.

τὸν

the / my

Accusative

article (with λαόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

λαόν

people

Accusative

direct object of ποιμανεῖς

→ object specification

λαός: 'people'; renders ὄϋ; the possessive μου ('my people') marks Israel as YHWH's own covenant flock, entrusted to David's shepherding.

μου

my

Genitive

genitive of possession (modifying λαόν)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying λαόν).

τὸν

the

Accusative

article (in apposition: 'my people, Israel')

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ισραηλ

Israel

accusative in apposition to λαόν (indeclinable)

→ participant identification

Ισραηλ: indeclinable; exegetical apposition identifying 'my people' as Israel.

καὶ

and

coordinate conjunction (joining the two clauses of the oracle)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

σύ

you

Nominative

subject (emphatic, parallel to first σύ)

→ participant reference

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject (emphatic, parallel to first σύ).

ἔσει

you shall be

Fut Indic 2 Sg · εἰμί

main verb (with εἰς + acc. predicate, Hebraism)

→ predictive future

εἰμί (fut. 2 sg., form ἔσει for ἔση): 'you shall be'; the construction ἔσει εἰς ἡγούμενον ('you shall be for a leader') is a Hebraism rendering הָיָה לְיָדָיו ('become / be appointed as'), the εἰς + accusative standing for the Hebrew predicative lamed.

εἰς

for / as

preposition + accusative (predicative εἰς, Hebraism for ᾧ)

→ spatial or relational framing

εἰς: in the construction εἰμί εἰς + acc. it marks a predicate of role or office ('be as / become'), calquing the Hebrew lamed of product.

ἡγούμενον

leader / ruler

Pres Mid Part Acc Sg Masc · ἡγέομαι

substantival participle (predicate of ἔσει: 'a leader')

→ substantival participle (title of office)

ἡγέομαι (pres. part., substantival ἡγούμενος): 'leader / ruler / prince'; renders ἡγ; the term denotes a designated prince-ruler and frequently translates the title YHWH confers on the king (cf. 1 Kgdms 9:16; 13:14).

ἐπὶ

over

preposition + accusative (scope of rule)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (scope of rule).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ισραηλ

Israel

accusative object of ἐπὶ (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the people over whom David is to be prince-ruler.

3 καὶ ἔρχονται πάντες οἱ πρεσβύτεροι Ἰσραὴλ πρὸς τὸν βασιλέα εἰς Χεβρων καὶ διέθετο αὐτοῖς ὁ βασιλεὺς Δαυὶδ διαθήκην ἐν Χεβρων ἐνώπιον κυρίου καὶ χρίουσιν τὸν Δαυὶδ εἰς βασιλέα ἐπὶ πάντα Ἰσραὴλ

And all the elders of Israel come to the king at Hebron, and King David made a covenant with them in Hebron before the LORD, and they anoint David as king over all Israel.

Resolution: covenant and anointing (the act the tribes' speech requested) καὶ ἔρχονται

The unit climaxes in three coordinated acts: the elders' coming (ἔρχονται, historic present), David's covenant-making (διέθετο ... διαθήκην, a cognate construction), and the anointing (χρίουσιν, historic present). The covenant ἐνώπιον κυρίου ('before the LORD') makes the accession a sacral, covenant-ratified event, not a mere political transaction.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔρχονται

come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present (vivid)

ἔρχομαι: 'come / go'; renders נִיב; the historic present keeps the scene immediate as the elders, representing the tribes, formally present themselves to David.

πάντες

all

Nominative

attributive adjective (modifying πρεσβύτεροι)

→ participant prominence

πᾶς: 'all'; again stressing comprehensiveness — all the elders, the legitimate representatives of all the tribes.

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρεσβύτεροι

elders

Nominative

subject

→ participant prominence

πρεσβύτερος: 'elder'; renders יִזְבִּי; the tribal elders are the covenant-making body of Israel, here acting to constitute David's kingship legally and representatively.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable: 'elders of Israel')

→ participant identification

Ἰσραὴλ: indeclinable; defining the elders as Israel's national leadership.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεύς: 'king'; David is already styled 'the king' (over Judah) as the elders come to extend his kingship to all Israel.

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal of motion).

Χεβρων

Hebron

accusative of place (indeclinable)

→ participant identification

Χεβρων: indeclinable; the covenant-site.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

διέθετο

made (a covenant)

Aor Mid Indic 3 Sg · διατίθημι

main verb (cognate construction with διαθήκη)

→ constative aorist (the decisive covenant-act)

διατίθημι (mid. διατίθεμαι): 'arrange / make a covenant'; the idiom διέθετο διαθήκην renders תַּיָּדָבַר (cut a covenant'); the middle voice signals that David binds himself in mutual obligation with the elders.

αὐτοῖς

with them

Dative

dative (covenant-partners: 'with them')

→ participant reference or interest

αὐτοῖς: meaning 'with them'; pronoun marking person, possession, or reference within the clause; here it functions as dative (covenant-partners: 'with them').

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεύς

king

Nominative

subject (in apposition with Δαυιδ)

→ participant prominence

βασιλεύς: title placed before the name (ὁ βασιλεὺς Δαυιδ) in formal royal style.

Δαυιδ

David

subject in apposition to ὁ βασιλεύς (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the covenant-maker.

διαθήκη

covenant

Accusative

cognate accusative (direct object of διέθετο)

→ object specification

διαθήκη: 'covenant / disposition'; renders תַּיָּדָבַר; the cognate object of διέθετο; this king-people covenant constitutionally binds David and Israel before YHWH.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (place).

Χεβρων

Hebron

dative of place (indeclinable)

→ participant identification

Χεβρων: transliterated proper name rendered in Greek letters; here it functions as dative of place (indeclinable).

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of';
Hebraism rendering לִפְנֵי; ἐνώπιον κυρίου
marks the covenant as sworn in YHWH's
presence and under his guarantee.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον (divine witness)

→ relational specification

κύριος; rendering of יהוה; YHWH is the
witness and guarantor of the king-people
covenant.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle
linking this unit with the surrounding
discourse.

χρίουσιν

they anoint

Pres Act Indic 3 Pl · χρίω

main verb (historic present: climactic act)

→ historic present (vivid, climactic)

χρίω: 'anoint'; renders מָשַׁח; the verb from
which 'Messiah / Christ' (χριστός) derives;
the anointing makes David the LORD's
anointed (χριστός κυρίου) over all Israel,
fulfilling the divine designation of v. 2.

τὸν

the

Accusative

article (with Δαυιδ)

→ noun-phrase marking

τὸν: Greek article marking definiteness and
the role of the accompanying noun phrase.

Δαυιδ

David

*accusative object of χρίουσιν (indeclinable, with
article)*

→ participant identification

Δαυιδ: indeclinable; the article τὸν marks
its accusative case despite indeclinability.

εἰς

as

*preposition + accusative (predicative εἰς: 'as
king')*

→ spatial or relational framing

εἰς: predicative use, 'anoint as king' (εἰς
βασιλέα), again calquing the Hebrew lamed
of office.

βασιλέα

king

Accusative

*predicate accusative (office conferred by
anointing)*

→ object specification

βασιλεύς: the office into which David is
anointed — now over all Israel, not Judah
alone.

ἐπὶ

over

preposition + accusative (scope of rule)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the
relation signaled by preposition +
accusative (scope of rule).

πάντα

all

Accusative

attributive adjective (modifying Ἰσραηλ)

→ object specification

πᾶς: 'all'; the climactic ἐπὶ πάντα Ἰσραηλ
(*'over all Israel'*) marks the fusion of the
northern tribes and Judah under one
anointed king.

Ἰσραηλ

Israel

accusative object of ἐπὶ (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; the united kingdom
now subject to David.

4 υἱὸς τριάκοντα ἐτῶν Δαυὶδ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ τεσσαράκοντα ἔτη ἐβασίλευσεν

David was a son of thirty years when he became king, and he reigned forty years.

Regnal notice: David's accession age and total reign (summary aside)

υἱὸς τριάκοντα ἐτῶν

A standard regnal formula opens the verse with the Hebraism υἱὸς τριάκοντα ἐτῶν ('a son of thirty years' = thirty years old). The articular infinitive ἐν τῷ βασιλεῦσαι αὐτόν ('when he became king') and the round forty-year reign frame David's kingship as a complete, providentially measured era (cf. the forty-year reigns of Saul and Solomon).

υἱὸς

son

Nominative

predicate nominative (age idiom: 'a son of thirty years')

→ participant prominence

υἱός: 'son'; in the idiom υἱὸς τριάκοντα ἐτῶν ('a son of thirty years') it renders the Hebrew בן־שלושים־שנה, a calque for stating age — David was thirty at his accession.

τριάκοντα

thirty

indeclinable numeral (modifying ἐτῶν)

→ measure or count

τριάκοντα: 'thirty'; indeclinable cardinal; the age at which David assumes the throne — the same age the Levites entered full service (Num 4:3) and at which Joseph stood before Pharaoh (Gen 41:46).

ἐτῶν

years

Genitive

genitive of measure (with υἱός: 'of years')

→ relational specification

ἔτος (gen. pl. ἐτῶν): 'year'; partitive/measuring genitive in the age-idiom.

Δαυὶδ

David

subject of the nominal clause (indeclinable)

→ participant identification

Δαυὶδ: indeclinable; subject of the regnal notice.

ἐν

in / when

preposition + articular infinitive (temporal: 'when')

→ spatial or relational framing

ἐν + articular infinitive: a temporal construction ('when / while'), a frequent LXX rendering of the Hebrew בְּ + infinitive construct.

τῷ

the

Dative

article (with infinitive βασιλεῦσαι)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεῦσαι

to become king

Aor Act Inf · βασιλεύω

articular infinitive (temporal clause: 'when he became king')

→ ingressive aorist infinitive (entry into kingship)

βασιλεύω: 'be king / reign'; the aorist infinitive here is ingressive ('begin to reign / become king'); the construction ἐν τῷ βασιλεῦσαι αὐτόν marks the moment of accession.

αὐτόν

he / him

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτός: accusative-subject of the infinitive ('that he became king'), a standard Greek construction for the subject of an articular infinitive.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τεσσαράκοντα
forty

indeclinable numeral (modifying ἔτη)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable cardinal; the round forty-year reign marks David's rule as a full and complete era (cf. 3 Kgdms 2:11).

ἔτη
years

Accusative

accusative of extent of time (duration of reign)

→ object specification

ἔτος (pl. ἔτη): 'year'; accusative of temporal extent: 'he reigned forty years.'

ἐβασίλευσεν
he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (summary statement of reign)

→ constative aorist (whole reign viewed as a unit)

βασιλεύω: 'reign / be king'; the constative aorist sums up the entire forty-year reign as a single completed span, anticipating the breakdown in v. 5.

5 ἑπτὰ ἔτη καὶ ἕξ μῆνας ἐβασίλευσεν ἐν Χεβρων ἐπὶ τὸν Ἰουδαν καὶ τριάκοντα τρία ἔτη ἐβασίλευσεν ἐπὶ πάντα Ἰσραηλ καὶ Ἰουδαν ἐν Ἱερουσαλημ

Seven years and six months he reigned in Hebron over Judah, and thirty-three years he reigned over all Israel and Judah in Jerusalem.

Specification: the two phases of the forty-year reign

ἑπτὰ ἔτη καὶ ἕξ μῆνας

v.5 breaks the round forty years of v.4 into its two constituent phases: seven and a half years at Hebron over Judah only, and thirty-three years at Jerusalem over the united kingdom. The geographic shift Hebron→Jerusalem anticipates the conquest of vv.6–10 and the chapter's larger movement from tribal to national, capital-centered kingship.

ἑπτὰ
seven

indeclinable numeral (modifying ἔτη)

→ measure or count

ἑπτὰ: 'seven'; indeclinable cardinal; the Hebron phase of David's reign over Judah.

ἔτη
years

Accusative

accusative of extent of time

→ object specification

ἔτος (pl. ἔτη): 'year'; accusative of duration.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἕξ
six

indeclinable numeral (modifying μῆνας)

→ clausal contribution

ἕξ: 'six'; indeclinable cardinal; with the seven years it gives the seven-and-a-half-year Hebron reign.

μήνας

months

Accusative

accusative of extent of time (parallel to ἔτη)

→ object specification

μήν (acc. pl. μήνας): 'month'; renders ὡς ἔτη; the six months refine the regnal arithmetic of the Hebron phase.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (first reign-phase)

→ constative aorist

βασιλεύω: 'reign'; the constative aorist for the Hebron phase of the reign.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (place).

Χεβρων

Hebron

dative of place (indeclinable)

→ participant identification

Χεβρων: indeclinable; the seat of the first reign-phase, over Judah alone.

ἐπὶ

over

preposition + accusative (scope of rule)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (scope of rule).

τὸν

the

Accusative

article (with Ἰουδαν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰουδαν

Judah

Accusative

accusative object of ἐπὶ (declined form, with article)

→ object specification

Ἰουδας (acc. Ἰουδαν): the tribe/kingdom of Judah; here declined as a first-declension noun (unlike many indeclinable LXX names), the scope of David's first reign-phase.

καὶ

and

coordinate conjunction (introducing second phase)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τριάκοντα

thirty

indeclinable numeral (with τρία modifying ἔτη)

→ measure or count

τριάκοντα: 'thirty'; indeclinable; combined with τρία to give the thirty-three-year Jerusalem reign.

τρία

three

Accusative

numeral (with τριάκοντα: 'thirty-three')

→ measure or count

τρεις, τρία: 'three'; the neuter τρία agrees with ἔτη; thirty-three years is the Jerusalem phase over the united kingdom.

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτος (pl. ἔτη): 'year'; accusative of duration for the second phase.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (second reign-phase)

→ constative aorist

βασιλεύω: 'reign'; the constative aorist for the Jerusalem phase over all Israel and Judah.

ἐπὶ over <i>preposition + accusative (scope of rule)</i> → spatial or relational framing ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (scope of rule).	πάντα all Accusative <i>attributive adjective (modifying Ἰσραηλ)</i> → object specification πᾶς: 'all'; ἐπὶ πάντα Ἰσραηλ marks the wider scope of the second reign-phase — the whole united kingdom.	Ἰσραηλ Israel <i>accusative object of ἐπὶ (indeclinable)</i> → participant identification Ἰσραηλ: indeclinable; the northern tribes, now joined with Judah under David.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
Ἰουδαν Judah Accusative <i>accusative object of ἐπὶ (coordinate with Ἰσραηλ)</i> → object specification Ἰουδας (acc. Ἰουδαν): Judah, here joined with Israel to name the whole united realm of the Jerusalem reign.	ἐν in <i>preposition + dative (place)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (place).	Ἱερουσαλημ Jerusalem <i>dative of place (indeclinable)</i> → participant identification Ἱερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable; the new royal capital, whose capture the next unit narrates.	

- 6 καὶ ἀπῆλθεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ εἰς Ἱερουσαλημ πρὸς τὸν Ἰεβουσαῖον τὸν κατοικοῦντα τὴν γῆν καὶ ἔρρέθη τῷ Δαυιδ οὐκ εἰσελεύσει ὥδε ὅτι ἀντέστησαν οἱ τυφλοὶ καὶ οἱ χωλοὶ λέγοντες ὅτι οὐκ εἰσελεύσεται Δαυιδ ὥδε

And David went, and his men, to Jerusalem against the Jebusite who inhabited the land; and it was said to David, 'You shall not enter here, for the blind and the lame have withstood (you),' saying, 'David shall not enter here.'

New unit: the campaign against Jebusite Jerusalem (taunt)

καὶ ἀπῆλθεν Δαυιδ

The Jerusalem campaign opens. The Jebusites' taunt — that even οἱ τυφλοὶ καὶ οἱ χωλοὶ ('the blind and the lame') could hold the wall against David — is a contemptuous boast of the city's impregnability. The repeated οὐκ εἰσελεύσει ... οὐκ εἰσελεύσεται frames the defiance that David's capture (v.7) will overturn.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἄπῃλθεν
went / went off

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (singular with compound subject)

→ constative aorist (the campaign-march)

ἀπέρχομαι: 'go away / depart / go off'; renders לָּחַץ ; the singular verb agrees with the lead subject Δαυὶδ though the men accompany him — a common Hebraizing concord.

Δαυὶδ
David

subject (indeclinable)

→ participant identification

Δαυὶδ: indeclinable; leader of the campaign.

καὶ
and

coordinate conjunction (joining compound subject)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ
the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνδρες
men

Nominative

subject (second member of compound subject)

→ participant prominence

ἄνῃρ (pl. ἄνδρες): 'man / warrior'; renders אֲנָשִׁים / אֲנָשִׁים ; David's fighting men accompanying him on the campaign.

αὐτοῦ
his

Genitive

genitive of possession (modifying ἄνδρες)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying ἄνδρες).

εἰς
to

preposition + accusative (goal of march)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal of march).

Ιερουσαλημ
Jerusalem

accusative of place (indeclinable)

→ participant identification

Ιερουσαλημ: indeclinable; the Jebusite-held objective of the campaign.

πρὸς
against

preposition + accusative (hostile direction: 'against')

→ spatial or relational framing

πρὸς + acc.: here in a hostile sense, 'against'; David marches against the Jebusite inhabitant.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεβουσαῖον
Jebusite

Accusative

accusative object of πρὸς (collective gentilic)

→ object specification

Ιεβουσαῖος: 'Jebusite'; gentilic from יְבוּסִי ; the pre-Israelite inhabitants of Jerusalem (Jebus); declined as a Greek adjective/noun, here a collective singular for the population.

τὸν

the (one)

Accusative

article (substantivizing the participle)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

κατοικοῦντα

inhabiting

Pres Act Part Acc Sg Masc · κατοικέω

attributive participle (modifying Ἰεβουσαῖον)

→ imperfective participle (settled habitation)

κατοικέω: 'inhabit / dwell in / settle'; renders Ἰψ;: the attributive participle 'the one inhabiting the land' marks the Jebusites as the long-settled occupants whom David dispossesses.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆν

land

Accusative

direct object of κατοικοῦντα

→ object specification

γῆ: 'land / earth'; renders γῆ;: the territory (the city and its environs) held by the Jebusites.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐρρέθη

it was said

Aor Pass Indic 3 Sg · λέγω

main verb (impersonal passive introducing the taunt)

→ constative aorist passive

λέγω / ἐρῶ (aor. pass. ἐρρέθη): 'it was said'; the impersonal passive introduces the Jebusites' defiant message to David.

τῷ

to

Dative

article (with Δαυιδ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Δαυιδ

David

dative indirect object of ἐρρέθη (indeclinable, with article)

→ participant identification

Δαυιδ: indeclinable; the dative article τῷ marks the recipient of the taunt.

οὐκ

not

negative particle (with εἰσελεύσει)

→ discourse linkage or contrast

οὐ: 'not'; the emphatic future negation of the taunt — 'you shall certainly not enter here.'

εἰσελεύσει

you shall enter

Fut Indic 2 Sg · εἰσέρχομαι

main verb (within the taunt)

→ predictive future (defiant denial)

εἰσέρχομαι (fut. 2 sg., form εἰσελεύσει for εἰσελεύση): 'enter / go in'; the Jebusites boast that David will never breach the city — the defiance the conquest of v.7 refutes.

ᾧδε

here

adverb of place

→ clausal contribution

ᾧδε: 'here / to this place'; the deictic locates the taunt at the city wall — 'you will not get in here.'

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the grounds of the boast — even the city's weakest defenders suffice to repel David.

ἀντέστησαν

withstood / resisted

Aor Act Indic 3 Pl · ἀνθίστημι

verb of causal clause

→ constative aorist (act of resistance)

ἀνθίστημι: 'withstand / resist / oppose'; renders **תָּמַע** / sim.; the taunt claims that even οἱ τυφλοὶ καὶ οἱ χωλοὶ have successfully resisted David — a maximal expression of contempt for his prospects.

οἱ

the

Nominative

article (substantivizing τυφλοὶ)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

τυφλοὶ

blind

Nominative

subject (substantival adjective: 'the blind')

→ participant prominence

τυφλός: 'blind'; renders **רָאָה**; in the taunt 'the blind and the lame' represent the most useless defenders imaginable — the boast being that even they can hold the wall; the phrase becomes proverbial in v.8.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article (substantivizing χωλοὶ)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

χωλοὶ

lame

Nominative

subject (substantival adjective, parallel to τυφλοὶ)

→ participant prominence

χωλός: 'lame / crippled'; renders **חֲרָשׁ**; paired with τυφλός in the proverbial taunt; the pairing of blind and lame as the city's defenders heightens the Jebusites' scorn.

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

participle of attendant speech (introducing the direct quotation)

→ imperfective participle (Hebraizing speech-marker)

λέγω (pres. part.): 'saying'; the participle λέγοντες is the LXX's standard rendering of **רָמַחַל**, formally introducing the direct words of the taunt that follow.

ὅτι

(that)

recitative ὅτι (introducing direct speech)

→ clausal contribution

ὅτι: here recitative (ὅτι-recitativum), functioning like quotation marks before the direct words 'David shall not enter here!'

οὐκ

not

negative particle (with εἰσελεύσεται)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

εἰσελεύσεται

shall enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb of the quoted taunt (third-person)

→ predictive future (defiant denial)

εἰσέρχομαι (fut. mid. 3 sg.): 'enter'; the third-person restatement 'David shall not enter here' caps the taunt, repeating the defiance in fuller form.

Δαυιδ

David

subject of εἰσελεύσεται (indeclinable)

→ participant identification

Δαυιδ: indeclinable; named in the taunt to make the scorn personal.

ᾧδε

here

adverb of place

→ clausal contribution

ᾧδε: 'here'; the repeated deictic closes the taunt as it began, emphasizing the supposed impregnability of the city.

7 καὶ κατελάβετο Δαυὶδ τὴν περιοχὴν Σιών αὕτη ἡ πόλις τοῦ Δαυὶδ

And David captured the stronghold of Zion; this is the City of David.

Reversal: David seizes the stronghold (refuting the taunt)

καὶ κατελάβετο Δαυὶδ

The terse main clause overturns the Jebusite boast: David κατελάβετο ('seized') the stronghold of Zion. The narrator's appositional gloss αὕτη ἡ πόλις τοῦ Δαυὶδ ('this is the City of David') gives the captured citadel its enduring royal name, founding the Davidic capital.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατελάβετο

captured / seized

Aor Mid Indic 3 Sg · καταλαμβάνω

main verb (the decisive conquest)

→ constative aorist (the capture as accomplished fact)

καταλαμβάνω (mid.): 'seize / capture / take possession of'; renders $\tau\upsilon\lambda\eta$; the middle voice stresses David's own taking of the stronghold for himself; the verb decisively refutes the εἰσελεύσει-taunt of v.6.

Δαυὶδ

David

subject (indeclinable)

→ participant identification

Δαυὶδ: indeclinable; conqueror of the stronghold.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

περιοχὴν

stronghold

Accusative

direct object of κατελάβετο

→ object specification

περιοχή: 'enclosure / fortress / stronghold'; renders $\tau\upsilon\lambda\eta$; the fortified citadel of Zion, the Jebusite acropolis that becomes David's stronghold and capital.

Σιών

Zion

genitive of apposition/identification (indeclinable: 'the stronghold of Zion')

→ participant identification

Σιών: transliteration of Hebrew צִיּוֹן ; indeclinable; the name of the captured citadel, which becomes a charged theological term for the city of God.

αὕτη

this

Nominative

demonstrative subject (of the appositional clause)

→ participant reference

οὗτος (fem. αὕτη): 'this'; the demonstrative heads the narrator's naming-gloss: 'this (citadel) is the City of David.'

ἡ

the

Nominative

article (with πόλις)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλις

city

Nominative

predicate nominative ('the City of David')

→ participant prominence

πόλις: 'city'; renders יְרֵי; in the phrase ἡ πόλις τοῦ Δαυὶδ ('the City of David') it names the captured stronghold as the royal city, the dynastic seat.

τοῦ

of

Genitive

article (with Δαυὶδ, genitive)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Δαυὶδ

David

genitive of possession (indeclinable, with article: 'of David')

→ participant identification

Δαυὶδ: indeclinable; the genitive article τοῦ marks the possessive 'of David', naming the city for its conqueror-king.

8 καὶ εἶπεν Δαυὶδ τῇ ἡμέρᾳ ἐκείνῃ πᾶς τύπτων Ἰεβουσαῖον ἀπτέσθω ἐν παραξιφίδι καὶ τοὺς χωλοὺς καὶ τοὺς τυφλοὺς καὶ τοὺς μισοῦντας τὴν ψυχὴν Δαυὶδ διὰ τοῦτο ἐροῦσιν τυφλοὶ καὶ χωλοὶ οὐκ εἰσελεύσονται εἰς οἶκον κυρίου

And David said on that day, 'Everyone who strikes a Jebusite, let him strike with a dagger both the lame and the blind and those who hate David's soul.' Therefore they will say, 'The blind and lame shall not enter the house of the LORD.'

Aetiological saying: David's word on the day of conquest καὶ εἶπεν Δαυὶδ τῇ ἡμέρᾳ ἐκείνῃ

David's battle-day word turns the Jebusites' taunt back on them: whoever strikes a Jebusite is to attack 'the lame and the blind' (the defenders who hate David). The closing διὰ τοῦτο ('therefore') introduces an aetiological proverb explaining a later saying about the blind and lame and the οἶκος κυρίου (the temple/house of the LORD).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing David's saying)

→ constative aorist (single speech-act)

λέγω: introduces David's battle-day pronouncement about the manner of assault on the Jebusite city.

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the speaker.

τῇ

the (on that)

Dative

article (with ἡμέρα)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρα

day

Dative

dative of time (when: 'on that day')

→ sphere or reference

ἡμέρα: 'day'; renders דִּי ; the dative of time τῇ ἡμέρᾳ ἐκείνῃ ('on that day') anchors David's word to the day of the conquest.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα)

→ sphere or reference

ἐκείνος: 'that'; the remote demonstrative marks the specific day of the capture.

πᾶς

everyone

Nominative

subject (substantival, with participle: 'everyone who strikes')

→ participant prominence

πᾶς: 'everyone / all'; the construction πᾶς + participle ('everyone who...') is a distributive idiom — every soldier engaged is given this directive.

τύπτων

striking / who strikes

Pres Act Part Nom Sg Masc · τύπτω

substantival participle (with πᾶς: 'everyone striking')

→ imperfective participle (the act of attacking)

τύπτω: 'strike / beat / smite'; renders הִכָּה ; 'everyone who strikes a Jebusite' identifies the attacker who is then commanded how to press the assault.

Ιεβουσαϊον

a Jebusite

Accusative

direct object of τύπτων

→ object specification

Ιεβουσαϊος: 'Jebusite'; here without article, an individual defender to be struck.

ἀπτέσθω

let him strike / attack

Pres Mid Impv 3 Sg · ἅπτομαι

main verb (third-person imperative)

→ imperatival present (general directive)

ἅπτομαι: 'touch / lay hold of / attack'; here with the weapon-dative ἐν παραξίφιδι it means to strike or fall upon; the third-person imperative ἀπτέσθω directs each attacker how to engage.

ἐν

with

preposition + dative (instrumental: 'with a dagger')

→ spatial or relational framing

ἐν + dat.: instrumental ('with / by means of'), a Hebraizing use of ἐν rendering the Hebrew בְּ of instrument.

παραξίφιδι

a dagger

Dative

dative of instrument (the weapon)

→ sphere or reference

παραξίφιδις: 'dagger / short sword (worn at the side)'; a rare term; the weapon with which the attackers are to fall on the Jebusite defenders.

καὶ
and

coordinate conjunction (introducing objects of ἀπέσθω)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς
the

Accusative

article (with χωλούς)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

χωλούς
lame

Accusative

direct object (substantival: 'the lame')

→ object specification

χωλός: 'lame'; David adopts the Jebusites' own taunt-word, turning 'the lame and the blind' from boastful defenders into the targets of the assault.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς
the

Accusative

article (with τυφλούς)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

τυφλούς
blind

Accusative

direct object (substantival: 'the blind')

→ object specification

τυφλός: 'blind'; the second taunt-term, now an object of attack; the order χωλούς ... τυφλούς inverts the v.6 sequence, weaving the proverb tightly.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς
those (who)

Accusative

article (substantivizing μισοῦντας)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

μισοῦντας
hating / who hate

Pres Act Part Acc Pl Masc · μισέω

substantival participle (object: 'those who hate')

→ imperfective participle (settled hostility)

μισέω: 'hate / detest'; renders $\kappa\lambda\psi$; 'those who hate David's soul (life)' identifies the Jebusite defenders as David's personal enemies, justifying the assault.

τὴν
the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ψυχὴν
soul / life

Accusative

direct object of μισοῦντας ('hate the soul of')

→ object specification

ψυχή: 'soul / life / self'; renders $\psi\chi\eta$; 'to hate the soul of David' is a Hebraism for deadly personal enmity (cf. Ps 25:20 LXX); here it characterizes the Jebusites' hostility.

Δαυιδ
David's

genitive of possession (indeclinable: 'David's soul')

→ participant identification

Δαυιδ: indeclinable; possessive ('the soul of David'); David refers to himself in the third person within his own pronouncement.

διὰ

because of / therefore

preposition + accusative (in idiom διὰ τοῦτο: 'therefore')

→ spatial or relational framing

διὰ + acc.: in the fixed phrase διὰ τοῦτο ('on account of this / therefore') it introduces the aetiological consequence — the origin of a later saying.

τοῦτο

this

Accusative

demonstrative (object of διὰ, in idiom 'therefore')

→ participant reference

οὗτος (n. τοῦτο): in διὰ τοῦτο it points back to the foregoing event as the cause of the proverbial saying that follows.

ἐροῦσιν

they will say

Fut Act Indic 3 Pl · λέγω

main verb (aetiological: 'people will say')

→ gnomic/customary future (the established saying)

λέγω (fut. ἐροῦσιν): 'they will say'; the impersonal 'they will say' introduces the proverb that arose from this episode, a standard aetiological formula.

τυφλοὶ

blind

Nominative

subject of εἰσελεύσονται (substantival: 'the blind')

→ participant prominence

τυφλός: 'blind'; the proverb-subject, paired with χωλοί; the saying applies the battle-day taunt to a cultic exclusion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

χωλοὶ

lame

Nominative

subject of εἰσελεύσονται (parallel to τυφλοὶ)

→ participant prominence

χωλός: 'lame'; the second proverb-subject; 'blind and lame' here become the excluded, completing the reversal of the Jebusite boast.

οὐκ

not

negative particle (with εἰσελεύσονται)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

εἰσελεύσονται

shall enter

Fut Mid Indic 3 Pl · εἰσέρχομαι

main verb of the proverb

→ gnomic future (standing rule)

εἰσέρχομαι (fut. mid. 3 pl.): 'enter'; the proverb 'the blind and lame shall not enter the house of the LORD' ironically reuses the Jebusites' εἰσελεύσεται-language (v.6): those who said David could not enter their city become those barred from the LORD's house.

εἰς

into

preposition + accusative (goal: 'into the house')

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (goal: 'into the house').

οἶκον

house

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house'; renders תִּבְיָה; οἶκος κυρίου ('house of the LORD') denotes the temple/sanctuary; the proverb projects forward to the cultic exclusion from YHWH's house.

κυρίου

of the LORD

Genitive

genitive of possession (modifying οἶκον)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; οἶκος κυρίου is YHWH's house (temple); the genitive marks divine ownership.

9 καὶ ἐκάθισεν Δαυιδ ἐν τῇ περιοχῇ καὶ ἐκλήθη αὕτη ἡ πόλις Δαυιδ καὶ ὠκοδόμησεν τὴν πόλιν κύκλῳ ἀπὸ τῆς ἄκρας καὶ τὸν οἶκον αὐτοῦ

And David settled in the stronghold, and it was called the City of David, and he built the city round about, from the citadel inward, and his own house.

Consolidation: David settles and builds the captured city καὶ ἐκάθισεν Δαυιδ

David takes up residence (ἐκάθισεν) in the captured stronghold, which receives its official name (ἐκλήθη ... ἡ πόλις Δαυιδ), and undertakes its fortification and construction (ὠκοδόμησεν) from the citadel (ἄκρα) outward, including his own palace. The verse turns conquest into established capital.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκάθισεν

settled / dwelt

Aor Act Indic 3 Sg · καθίζω

main verb (taking up residence)

→ constative aorist (act of settling)

καθίζω: 'sit / settle / take up residence'; renders כּוֹשֵׁן: David's settling in the stronghold establishes Zion as the royal seat.

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (place).

τῇ

the

Dative

article (with περιοχῇ)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

περιοχῇ

stronghold

Dative

dative of place (locative)

→ sphere or reference

περιοχή: 'stronghold / fortress'; the same captured citadel of v.7, now David's residence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκλήθη

it was called

Aor Pass Indic 3 Sg · καλέω

main verb (naming, passive)

→ constative aorist passive (act of naming)

καλέω (aor. pass.): 'be called / named'; renders נִקְרָא (Niphal); the official conferral of the name 'City of David' on the captured citadel.

αὕτη

it / this

Nominative

subject of ἐκλήθη (demonstrative)

→ participant reference

οὗτος (fem. αὕτη): 'this'; the demonstrative subject ('this [stronghold] was called...').

ἡ

the

Nominative

article (with πόλις)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλις

City

Nominative

predicate nominative (the name conferred)

→ participant prominence

πόλις: 'city'; in ἡ πόλις Δαυιδ ('the City of David') the predicate name given to the captured stronghold.

Δαυιδ

of David

genitive of possession (indeclinable: 'of David')

→ participant identification

Δαυιδ: indeclinable; possessive within the conferred name.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὠκοδόμησεν

he built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (construction of the city)

→ constative aorist (the building program)

οἰκοδομέω: 'build / construct'; renders הִבְנֶה; David fortifies and builds up the captured city, transforming the Jebusite citadel into the Davidic capital.

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλιν

city

Accusative

direct object of ὠκοδόμησεν

→ object specification

πόλις: 'city'; the object of David's building activity.

κύκλῳ

round about

adverb (extent: 'all around')

→ clausal contribution

κύκλῳ: 'round about / in a circle'; an adverbial dative used as a fixed adverb; renders כָּלִיפָה; David builds the city's defenses on every side.

ἀπὸ

from

preposition + genitive (starting point)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (starting point).

τῆς

the

Genitive

article (with ἄκρας)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄκρας

citadel

Genitive

genitive object of ἀπὸ (starting point of building)

→ relational specification

ἄκρα: 'citadel / acropolis / highest point'; renders מִלּוֹ (the Millo); the fortified core from which David's building works extend; the term later names the Seleucid fortress in Jerusalem.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article (with οἶκον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκον
house

Accusative

direct object of ὠκοδόμησεν (second object: 'his house')

→ object specification

οἶκος: 'house / palace'; here David's own royal residence, built alongside the city's fortifications.

αὐτοῦ
his

Genitive

genitive of possession (modifying οἶκον)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying οἶκον).

10 καὶ ἐπορεύετο Δαυὶδ πορευόμενος καὶ μεγαλυνόμενος καὶ κύριος παντοκράτωρ μετ' αὐτοῦ

And David went on, going and growing great, and the LORD Almighty was with him.

Summary: David's continual ascent under divine favor

καὶ ἐπορεύετο Δαυὶδ

A summarizing notice closes the Zion unit. The cognate construction ἐπορεύετο ... πορευόμενος καὶ μεγαλυνόμενος ('he went on going and growing great') is a Hebraism (calquing the Hebrew לָלֶךְ וְלִגְדֹּל) expressing continual increase. The theological ground is stated last and emphatically: κύριος παντοκράτωρ μετ' αὐτοῦ ('the LORD Almighty was with him').

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπορεύετο

went on / advanced

Impf Mid Indic 3 Sg · πορεύομαι

main verb (durative imperfect, with cognate participle)

→ progressive imperfect (continual advance)

πορεύομαι: 'go / proceed / advance'; renders לָלֶךְ; the imperfect with the cognate participle (πορευόμενος) renders the Hebrew infinitive-absolute idiom of continuous progress: David 'went on going'!

Δαυὶδ

David

subject (indeclinable)

→ participant identification

Δαυὶδ: indeclinable.

πορευόμενος

going

Pres Mid Part Nom Sg Masc · πορεύομαι

cognate participle (intensifying ἐπορεύετο)

→ imperfective participle (continuous action)

πορεύομαι (pres. part.): the cognate participle πορευόμενος with the finite ἐπορεύετο calques the Hebrew לָלֶךְ ('continually going'), the first half of the 'going and growing' idiom of steady increase.

καὶ

and

coordinate conjunction (joining the two participles)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μεγαλυνόμενος

growing great

Pres Mid Part Nom Sg Masc · μεγαλύνω

participle of result/manner (second half of the idiom)

→ imperfective participle (continuous magnification)

μεγαλύνω (pres. mid./pass. part.): 'make great / magnify', here middle/passive 'grow great / become magnified'; renders לָאֵל; 'going and growing great' (πορευόμενος καὶ μεγαλυνόμενος) renders לִי־אֵל — David's power increases continually.

καὶ

and / for

coordinate conjunction (Hebraizing, here explanatory)

→ discourse linkage or contrast

καὶ: the parataxis here carries an explanatory force ('and [this because]...'), giving the theological cause of David's rise.

κύριος

LORD

Nominative

subject of the nominal clause (with μετ' αὐτοῦ)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the emphatic ground of David's success — YHWH's presence, not David's prowess, makes him great.

παντοκράτωρ

Almighty

Nominative

appositive title (with κύριος: 'the LORD Almighty')

→ participant prominence

παντοκράτωρ: 'all-ruling / Almighty'; the LXX's frequent rendering of תְּהִיָּא ('of hosts') or יְהוָה; κύριος παντοκράτωρ ('the LORD Almighty / LORD of hosts') stresses YHWH's universal sovereign power as the source of David's ascendancy.

μετ'

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετά + gen.: 'with'; the accompaniment-formula 'the LORD was with him' (cf. 1 Kgdms 18:14) expresses divine favor and the guarantee of success.

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά.

11 καὶ ἀπέστειλεν Χιραμ βασιλεὺς Τύρου ἀγγέλους πρὸς Δαυιδ καὶ ξύλα κέδρινα καὶ τέκτονας ξύλων καὶ τέκτονας λίθων καὶ ὠκοδόμησαν οἶκον τῷ Δαυιδ

And Hiram king of Tyre sent messengers to David, and cedar timber and carpenters and masons, and they built a house for David.

New unit: Tyrian alliance and the building of David's palace

καὶ ἀπέστειλεν Χιραμ

The international recognition of David's kingship begins: Hiram of Tyre sends an embassy and the materials and craftsmen for a royal palace. The list ξύλα κέδρινα ... τέκτονας ξύλων ... τέκτονας λίθων ('cedar timber, carpenters, masons') anticipates the larger Tyrian collaboration in Solomon's temple-building (3 Kgdms 5).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (Hiram's embassy)

→ constative aorist (act of sending)

ἀποστέλλω: 'send / dispatch'; renders Πζψ; Hiram's sending of envoys and resources signals diplomatic recognition of David's new kingdom.

Χιραμ

Hiram

subject (indeclinable proper noun)

→ participant identification

Χιραμ: transliteration of Hebrew חִירָם; indeclinable; the Phoenician king of Tyre, David's (and later Solomon's) ally and supplier of cedar.

βασιλεὺς

king

Nominative

appositive to Χιραμ (title)

→ participant prominence

βασιλεὺς: 'king'; in apposition, 'Hiram king of Tyre.'

Τύρου

of Tyre

Genitive

genitive of place/rule (with βασιλεὺς: 'king of Tyre')

→ relational specification

Τύρος: 'Tyre'; renders צֶר; the great Phoenician port-city; the genitive defines Hiram's realm; declined as a Greek second-declension noun.

ἀγγέλους

messengers

Accusative

direct object of ἀπέστειλεν

→ object specification

ἄγγελος: 'messenger / envoy'; renders מַלְאָכִים; here human envoys (ambassadors), not angels; the diplomatic delegation of Tyre.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

Δαυιδ

David

accusative object of πρὸς (indeclinable)

→ participant identification

Δαυιδ: indeclinable; recipient of the embassy.

καὶ
and

coordinate conjunction (extending the objects sent)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ξύλα

timber / wood

Accusative

direct object of ἀπέστειλεν (second object)

→ object specification

ξύλον (pl. ξύλα): 'wood / timber'; renders γγ; the building-timber sent by Hiram for David's palace.

κέδρινα

of cedar

Accusative

attributive adjective (modifying ξύλα)

→ object specification

κέδρινος: 'of cedar / cedarn'; from κέδρος (cedar); renders רִיחִי; the prized Lebanese cedar, the standard royal building material of the region.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τέκτονας

craftsmen / carpenters

Accusative

direct object of ἀπέστειλεν (third object)

→ object specification

τέκτων (acc. pl. τέκτονας): 'craftsman / builder / carpenter'; renders שְׂרָפָה; here qualified by ξύλων ('of wood') = woodworkers.

ξύλων

of wood

Genitive

genitive of material/specification (with τέκτονας: 'workers in wood')

→ relational specification

ξύλον (gen. pl. ξύλων): 'wood'; the genitive specifies the craftsmen's material — carpenters / woodworkers.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τέκτονας

craftsmen / masons

Accusative

direct object of ἀπέστειλεν (fourth object)

→ object specification

τέκτων (acc. pl.): here qualified by λίθων ('of stone') = stoneworkers / masons; the pairing wood- and stone-workers names the full building crew.

λίθων

of stone

Genitive

genitive of material/specification (with τέκτονας: 'workers in stone')

→ relational specification

λίθος (gen. pl. λίθων): 'stone'; renders אֲבָנִים; the genitive specifies the masons' material; the phrase τέκτονας λίθων = stonemasons.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ᾠκοδόμησαν

they built

Aor Act Indic 3 Pl · οἰκοδομέω

main verb (the craftsmen build the palace)

→ constative aorist (completed construction)

οἰκοδομέω: 'build'; the Tyrian craftsmen build David a palace, the architectural sign of his established and recognized kingship.

οἶκον

house / palace

Accusative

direct object of ᾠκοδόμησαν

→ object specification

οἶκος: 'house / palace'; renders בֵּיתִי; the royal residence built for David — a 'house' that the pun of 2 Kgdms 7 will play against the 'house' (dynasty) YHWH will build for David.

τῷ

for

Dative

article (with Δαυιδ, dative of advantage)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Δαυιδ

David

dative of advantage (indeclinable: 'for David')

→ participant identification

Δαυιδ: indeclinable; the dative article τῷ marks the beneficiary of the building.

12 καὶ ἔγνω Δαυιδ ὅτι ἡτοίμασεν αὐτὸν κύριος εἰς βασιλεία ἐπὶ Ἰσραηλ καὶ ὅτι ἐπήρθη ἡ βασιλεία αὐτοῦ διὰ τὸν λαὸν αὐτοῦ Ἰσραηλ

And David knew that the LORD had established him as king over Israel, and that his kingdom was exalted for the sake of his people Israel.

Theological recognition: David acknowledges the LORD's establishing work καὶ ἔγνω Δαυιδ

David's interpretive recognition (ἔγνω, 'he knew / came to understand') reads his rise theologically: the LORD has established (ἡτοίμασεν) him as king and exalted (ἐπήρθη) his kingdom — and not for David's own sake but διὰ τὸν λαὸν αὐτοῦ Ἰσραηλ ('for the sake of his people Israel'), grounding the monarchy in YHWH's covenant purpose for the nation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔγνω

knew / understood

Aor Act Indic 3 Sg · γινώσκω

main verb (cognitive recognition, with ὅτι-clauses)

→ ingressive aorist (came to know / realized)

γινώσκω: 'know / perceive / recognize'; renders γινώσκω; the ingressive aorist ἔγνω marks David's coming to recognize the divine hand behind his success.

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable.

ὅτι

that

conjunction (introducing object clause of ἔγνω)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of David's knowledge.

ἡτοίμασεν

established / prepared

Aor Act Indic 3 Sg · ἑτοιμάζω

verb of the object clause (divine establishing)

→ constative aorist (completed divine act)

ἑτοιμάζω: 'prepare / make ready / establish'; renders הִכִּין (Hiphil); 'the LORD established him as king' — David's kingship is YHWH's settled work, not human achievement (cf. 2 Kgdms 7:12).

αὐτόν

him

Accusative

direct object of ἡτοίμασεν

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἡτοίμασεν.

κύριος

LORD

Nominative

subject of ἡτοίμασεν (divine agent)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine establisher of David's throne.

εἰς

as

preposition + accusative (predicative εἰς: 'as king')

→ spatial or relational framing

εἰς: predicative, 'as king' (εἰς βασιλεία), calquing the Hebrew lamed of office.

βασιλέα

king

Accusative

predicate accusative (office: 'as king')

→ object specification

βασιλεύς: the office to which YHWH appointed David.

ἐπὶ

over

preposition + accusative (scope of rule)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (scope of rule).

Ισραηλ

Israel

accusative object of ἐπὶ (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the people over whom David is established.

καὶ

and

coordinate conjunction (joining second ὅτι-clause)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὅτι

that

conjunction (second object clause of ἔγνω)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the second object of David's recognition.

ἐπήρθη

was exalted / lifted up

Aor Pass Indic 3 Sg · ἐπαίρω

verb of the second object clause (divine passive)

→ constative aorist passive (divinely accomplished exaltation)

ἐπαίρω (aor. pass. ἐπήρθη): 'lift up / raise / exalt'; renders הִשָּׁבַח; the passive (with YHWH as implicit agent) — David's kingdom was exalted by God, for Israel's sake.

ἡ

the

Nominative

article (with βασιλεία)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεία

kingdom / kingship

Nominative

subject of ἐπήρθη

→ participant prominence

βασιλεία: 'kingdom / kingship / reign'; renders מְלָכָה / מַמְלָכָה; David's royal rule, exalted by YHWH for the covenant people's benefit.

αὐτοῦ

his

Genitive

genitive of possession (modifying βασιλεία)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying βασιλεία).

διὰ

for the sake of

preposition + accusative (cause/purpose: 'on account of')

→ spatial or relational framing

διὰ + acc.: 'because of / for the sake of'; here the exaltation of David's kingdom is for Israel's benefit — the monarchy serves the covenant people.

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

λαόν

people

Accusative

accusative object of διὰ

→ object specification

λαός: 'people'; renders עַם ; 'his people Israel' — the divine purpose of David's kingship is the welfare of YHWH's covenant nation.

αὐτοῦ

his

Genitive

genitive of possession (modifying λαόν: YHWH's people)

→ relational specification

αὐτός: the antecedent is κύριος — 'his people' = the LORD's people, Israel; David's reign serves God's purposes for God's own nation.

Ισραηλ

Israel

accusative in apposition to λαόν (indeclinable)

→ participant identification

Ισραηλ: indeclinable; exegetical apposition identifying 'his people' as Israel.

13 καὶ ἔλαβεν Δαυὶδ ἔτι γυναῖκας καὶ παλλακὰς ἐξ Ἱερουσαλὴμ μετὰ τὸ ἐλθεῖν αὐτὸν ἐκ Χεβρων καὶ ἐγένοντο τῷ Δαυὶδ ἔτι υἱοὶ καὶ θυγατέρες

And David took yet more wives and concubines from Jerusalem after he came from Hebron, and more sons and daughters were born to David.

Domestic expansion: David's household grows in Jerusalem

καὶ ἔλαβεν Δαυὶδ

The narrative turns to David's household. The repeated ἔτι ('yet more') marks the increase of wives, concubines, sons, and daughters in the new capital — a sign of dynastic prosperity, and the prelude to the name-list of vv.14–16. The temporal note μετὰ τὸ ἐλθεῖν αὐτὸν ἐκ Χεβρων distinguishes the Jerusalem-born children from those born at Hebron (cf. 2 Kgdms 3:2–5).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (David takes wives)

→ constative aorist

λαμβάνω: 'take / receive'; renders תָּקַח; 'to take a wife' (λαμβάνειν γυναῖκα) is the standard idiom for marrying.

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable.

ἔτι

yet / still more

adverb (additive: 'yet more')

→ clausal contribution

ἔτι: 'still / yet / further'; renders עַד; marks the increase — more wives in addition to those David already had at Hebron.

γυναῖκας

wives

Accusative

direct object of ἔλαβεν

→ object specification

γυνή (acc. pl. γυναῖκας): 'woman / wife'; renders נָשִׁים / נָשִׁים; David's wives, marking royal household and dynastic expansion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

παλλακάς

concubines

Accusative

direct object of ἔλαβεν (coordinate with γυναῖκας)

→ object specification

παλλακή (acc. pl. παλλακάς): 'concubine'; renders נָשִׁים זָנוֹת; secondary wives of lower status; their mention reflects the standard ANE royal household.

ἐξ

from / in

preposition + genitive (source/origin: 'from Jerusalem')

→ spatial or relational framing

ἐκ (ἐξ before vowel): 'from / out of'; here marking Jerusalem as the place from which the new wives and concubines were taken.

Ιερουσαλημ

Jerusalem

genitive object of ἐξ (indeclinable)

→ participant identification

Ιερουσαλημ: indeclinable; the new capital, source of the additional household.

μετὰ

after

preposition + articular infinitive (temporal: 'after')

→ spatial or relational framing

μετὰ + articular infinitive: 'after (doing)'; a temporal construction marking the period following David's move from Hebron.

τὸ

the

Accusative

article (with infinitive ἐλθεῖν)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐλθεῖν

to come / coming

Aor Act Inf · ἔρχομαι

articular infinitive (temporal clause: 'after he came')

→ aorist infinitive (the completed move)

ἔρχομαι (aor. inf.): 'come / go'; the articular infinitive μετὰ τὸ ἐλθεῖν αὐτόν ('after his coming') dates the household-expansion to after the transfer of the capital from Hebron to Jerusalem.

αὐτόν

he / him

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτός: accusative-subject of the infinitive ('after he came').

ἐκ

from

preposition + genitive (source of motion)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source of motion).

Χεβρων

Hebron

genitive object of ἐκ (indeclinable)

→ participant identification

Χεβρων: indeclinable; the former capital
David left for Jerusalem.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένοντο

were born / came to be

Aor Mid Indic 3 Pl · γίνομαι

main verb (with dative: 'were born to David')

→ constative aorist (the offspring resulting)

γίνομαι: 'become / come to be / be born'; with the dative τῷ Δαυιδ it means 'were born to David' (cf. the Hebrew יָלַדְתִּי); the increase of offspring continues the prosperity theme.

τῷ

to

Dative

article (with Δαυιδ, dative of advantage)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Δαυιδ

David

dative of advantage (indeclinable: 'to David')

→ participant identification

Δαυιδ: indeclinable; the one to whom children were born.

ἔτι

yet / still more

adverb (additive: 'yet more')

→ clausal contribution

ἔτι: 'still / yet more'; the repeated ἔτι again marks the increase — more children in addition to those born at Hebron.

υἱοὶ

sons

Nominative

subject of ἐγένοντο

→ participant prominence

υἱός (pl. υἱοί): 'son'; renders בֶּן / בָּנִים; the sons born in Jerusalem, listed by name in vv.14–16.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

θυγατέρες

daughters

Nominative

subject of ἐγένοντο (coordinate with υἱοί)

→ participant prominence

θυγάτηρ (pl. θυγατέρες): 'daughter'; renders תַּנְחָא / תָּבָא; the daughters are noted but not named in the following list, which records only the sons.

14 καὶ ταῦτα τὰ ὀνόματα τῶν γεννηθέντων αὐτῷ ἐν Ἱερουσαλὴμ Σαμμους καὶ Σωβαβ καὶ Ναθαν καὶ Σαλωμων

And these are the names of those born to him in Jerusalem: Sammous, and Sobab, and Nathan, and Salomon.

Genealogical list: the sons born in Jerusalem (first members) καὶ ταῦτα τὰ ὀνόματα

A naming-formula (ταῦτα τὰ ὀνόματα, 'these are the names') introduces the list of David's Jerusalem-born sons. The names are transliterated Hebrew; Ναθαν and Σαλωμων (Nathan and Solomon) are the dynastically significant ones — Solomon the successor, Nathan an ancestor in Luke's genealogy of Jesus (Luke 3:31).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ταῦτα
these

Nominative

demonstrative subject (of the naming-clause)

→ participant prominence

οὗτος (n. pl. ταῦτα): 'these'; heads the naming-formula 'these are the names', a standard list-introduction (cf. Gen 46:8; Exod 1:1).

τὰ
the

Nominative

article (with ὀνόματα)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὀνόματα
names

Nominative

predicate nominative ('these are the names')

→ participant prominence

ὄνομα (pl. ὀνόματα): 'name'; renders $\alpha\upsilon\tau\omicron\varsigma$; the naming-formula introduces the register of David's Jerusalem sons.

τῶν

of the (ones)

Genitive

article (substantivizing γεννηθέντων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

γεννηθέντων

born / who were born

Aor Pass Part Gen Pl Masc · γεννάω

substantival participle (genitive: of those born')

→ aorist passive participle (completed birth)

γεννάω (aor. pass. part.): 'beget / bear'; passive 'be born'; renders $\tau\omicron\upsilon\varsigma$; 'those born to him in Jerusalem' = the sons whose names follow.

αὐτῷ

to him

Dative

dative of advantage (with γεννηθέντων: 'born to him')

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (with γεννηθέντων: 'born to him').

ἐν

in

preposition + dative (place)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (place).

Ιερουσαλημ Jerusalem <i>dative of place (indeclinable)</i> → participant identification Ιερουσαλημ: indeclinable; the birthplace of these sons, distinguishing them from the Hebron-born sons of 2 Kgdms 3:2–5.	Σαμμους Sammous <i>nominative in apposition to ὀνόματα (indeclinable name)</i> → participant identification Σαμμους: transliteration of Hebrew שמואל (Shammua); indeclinable; the first-listed of David's Jerusalem-born sons.	καὶ and <i>coordinate conjunction (list-connector)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Σωβαβ Sobab <i>nominative list-item (indeclinable name)</i> → participant identification Σωβαβ: transliteration of Hebrew שובב (Shobab); indeclinable; the second son.
καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Ναθαν Nathan <i>nominative list-item (indeclinable name)</i> → participant identification Ναθαν: transliteration of Hebrew נתן (Nathan); indeclinable; David's son Nathan (not the prophet), named in Luke's genealogy of Jesus (Luke 3:31) and in Zech 12:12.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Σαλωμων Solomon <i>nominative list-item (indeclinable name)</i> → participant identification Σαλωμων: transliteration of Hebrew שלמה (Solomon); indeclinable here in this list; David's son and royal successor, the temple-builder (3 Kgdms 1–11).

15 καὶ Εβερ καὶ Ελισους καὶ Ναφεκ καὶ Ιεφιε

And Ebear, and Elisous, and Naphek, and Iephies.

Genealogical list (continued): further sons born in Jerusalem

καὶ Εβερ

The list continues with four more transliterated Hebrew names, joined by simple καί-parataxis. The Greek forms diverge from the MT spellings (e.g. Ibhar, Elishua, Nepheg, Japhia), reflecting the LXX translators' transliteration of an early Hebrew Vorlage.

καὶ and <i>coordinate conjunction (list-connector)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Εβϵαρ Ebear <i>nominative list-item (indeclinable name)</i> → participant identification Εβϵαρ: transliteration corresponding to Hebrew עִבְיָר (Ibhar); indeclinable; a son of David born in Jerusalem.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Ελισους Elisous <i>nominative list-item (indeclinable name)</i> → participant identification Ελισους: transliteration corresponding to Hebrew עִשְׁיָא (Elishua); indeclinable; a son of David.
καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Ναφεκ Naphhek <i>nominative list-item (indeclinable name)</i> → participant identification Ναφεκ: transliteration corresponding to Hebrew נֶפֶץ (Nepheg); indeclinable; a son of David.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Ιεφιεϑ Iephies <i>nominative list-item (indeclinable name)</i> → participant identification Ιεφιεϑ: transliteration corresponding to Hebrew יָפִיָּה (Japhia); indeclinable; a son of David.

16 καὶ Ελισαμα καὶ Ελιδαε καὶ Ελιφαλαθ Σαμαε Ιεσσιβαθ Ναθαν Γαλαμααν Ιεβααρ Θεησους Ελφαλατ Ναγεδ Ναφεκ Ιαναθα Λεασαμυς Βααλιμαθ Ελιφαλαθ

And Elisama, and Elidae, and Eliphalth, Samae, Iessibath, Nathan, Galamaan, Iebaar, Theesous, Elphalat, Naged, Naphhek, Ianatha, Leasamys, Baalimath, Eliphalth.

Genealogical list (conclusion): the final, expanded roster of sons καὶ Ελισαμα

The list concludes with an unusually long, doubled roster of transliterated names, distinctive to the Greek text of Samuel (the editorial marker present in the source between Ελιφαλαθ and Σαμαε has been removed). The expanded sequence, with repeated forms (two Ναθαν, two Ναφεκ, two Ελιφαλαθ/Ελφαλατ), reflects the conflate textual tradition of this verse in the LXX.

καὶ
and

coordinate conjunction (list-connector)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ελισαμα
Elisama

nominative list-item (indeclinable name)

→ participant identification

Ελισαμα: transliteration corresponding to Hebrew עֲלִישָׁמָא (Elishama); indeclinable; a son of David.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ελιδαε
Elidae

nominative list-item (indeclinable name)

→ participant identification

Ελιδαε: transliteration corresponding to Hebrew עֲלִידָא (Eliada); indeclinable; a son of David.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ελιφαλαθ
Eliphalath

nominative list-item (indeclinable name)

→ participant identification

Ελιφαλαθ: transliteration corresponding to Hebrew עֲלִפְהֶלֶת (Eliphelet); indeclinable; a son of David; the name recurs at the end of this expanded list.

Σαμαε
Samae

nominative list-item (indeclinable name)

→ participant identification

Σαμαε: indeclinable name in the expanded Greek roster of David's sons; corresponds to a form of Shammua/Shimea.

Ιεσσιβαθ
Iessibath

nominative list-item (indeclinable name)

→ participant identification

Ιεσσιβαθ: indeclinable name in the expanded Greek list of David's Jerusalem-born sons.

Ναθαν
Nathan

nominative list-item (indeclinable name)

→ participant identification

Ναθαν: indeclinable; a second occurrence of the name Nathan in this conflate roster.

Γαλαμααν
Galamaan

nominative list-item (indeclinable name)

→ participant identification

Γαλαμααν: indeclinable name in the expanded Greek list of David's sons.

Ιεβααρ
Iebaar

nominative list-item (indeclinable name)

→ participant identification

Ιεβααρ: indeclinable name (a form of Ibhar) in the expanded roster.

Θεησους
Theesous

nominative list-item (indeclinable name)

→ participant identification

Θεησους: indeclinable name in the expanded Greek list of David's sons.

Ελφαλατ
Elphalat

nominative list-item (indeclinable name)

→ participant identification

Ελφαλατ: indeclinable; a variant form of Eliphelet recurring in the conflate roster.

Ναγεδ
Naged

nominative list-item (indeclinable name)

→ participant identification

Ναγεδ: indeclinable name in the expanded Greek list of David's sons.

Ναφεκ
Naphkek

nominative list-item (indeclinable name)

→ participant identification

Ναφεκ: indeclinable; a second occurrence of the name Nepheg in this conflate roster.

Ιαναθα
Ianatha

nominative list-item (indeclinable name)

→ participant identification

Ιαναθα: indeclinable name in the expanded Greek list of David's sons.

Λεασαμυς

Leasamys

nominative list-item (indeclinable name)

→ participant identification

Λεασαμυς: indeclinable name in the expanded Greek list of David's sons.

Βααλιμαθ

Baalimath

nominative list-item (indeclinable name)

→ participant identification

Βααλιμαθ: indeclinable name in the expanded Greek list of David's sons.

Ελιφαλαθ

Eliphalath

nominative list-item (indeclinable name, closing the roster)

→ participant identification

Ελιφαλαθ: indeclinable; the closing name of the expanded roster, a repeated form of Eliphelet rounding off the conflate list.

17 καὶ ἤκουσαν ἄλλόφυλοι ὅτι κέχρισται Δαυιδ βασιλεὺς ἐπὶ Ἰσραηλ καὶ ἀνέβησαν πάντες οἱ ἄλλόφυλοι ζητεῖν τὸν Δαυιδ καὶ ἤκουσεν Δαυιδ καὶ κατέβη εἰς τὴν περιοχὴν

And the Philistines heard that David had been anointed king over Israel, and all the Philistines went up to seek David; and David heard and went down to the stronghold.

New unit: Philistine threat provoked by David's anointing

καὶ ἤκουσαν ἄλλόφυλοι

The final unit (the Philistine wars) opens. The perfect κέχρισται ('has been anointed') ties the threat to the anointing of v.3: a united, anointed Israel alarms the Philistines, who go up 'to seek David.' David's countermove — hearing and going down to the stronghold (περιοχὴν) — sets the stage for the inquiry-and-victory pattern of vv.19–25.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb (with ὅτι-clause)

→ constative aorist (the report reaching them)

ἀκούω: 'hear / learn'; renders שָׁמְעוּ; the Philistines' hearing of David's anointing triggers the war — a united Israel under one anointed king is a strategic threat.

ἄλλόφυλοι

Philistines / foreigners

Nominative

subject

→ participant prominence

ἄλλόφυλος; lit. 'of another tribe / foreigner'; the LXX's standard rendering of פְּלִשְׁתִּים ('Philistines') in Samuel-Kings; the term emphasizes their alien, non-covenant status as Israel's archetypal enemy.

ὅτι

that

conjunction (introducing object clause of ἤκουσαν)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the report.

κέχρισται

has been anointed

Perf Pass Indic 3 Sg · χρίω

verb of the object clause (perfect: settled state)

→ **resultative perfect** (the abiding anointed status)

χρίω (perf. pass.): 'anoint'; the perfect κέχρισται stresses the standing result — David is now and remains the anointed king; this verbal echo of v.3 (χρίουσιν) links the Philistine threat directly to David's elevation over all Israel.

Δαυιδ

David

subject of κέχρισται (indeclinable)

→ participant identification

Δαυιδ: indeclinable.

βασιλεὺς

king

Nominative

predicate nominative (with κέχρισται: 'anointed as king')

→ participant prominence

βασιλεὺς: 'king'; the office into which David has been anointed.

ἐπὶ

over

preposition + accusative (scope of rule)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (scope of rule).

Ισραηλ

Israel

accusative object of ἐπὶ (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the realm over which David is anointed king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (Philistine offensive)

→ constative aorist (the military advance)

ἀναβαίνω: 'go up / advance'; renders ἀνέβησαν; the standard verb for a military campaign 'going up' against an enemy; here the Philistine push into the highlands.

πάντες

all

Nominative

attributive adjective (modifying ἀλλόφυλοι)

→ participant prominence

παῖς: 'all'; the whole Philistine confederation mobilizes — a full-scale threat to the new kingdom.

οἱ

the

Nominative

article (with ἀλλόφυλοι)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀλλόφυλοι

Philistines

Nominative

subject of ἀνέβησαν

→ participant prominence

ἀλλόφυλοι: 'Philistines'; the mobilized enemy host.

ζητεῖν

to seek

Pres Act Inf · ζητέω

infinitive of purpose (why they went up)

→ imperfective infinitive (the aim of the campaign)

ζητέω: 'seek / search for'; renders ζητεῖν; the infinitive of purpose 'to seek David' — the Philistines aim to capture or kill the new king before he can consolidate.

τὸν

the

Accusative

article (with Δαυιδ)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Δαυιδ

David

accusative object of ζητεῖν (indeclinable, with article)

→ participant identification

Δαυιδ: indeclinable; the object of the Philistine search.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (David's counter-intelligence)

→ constative aorist

ἀκούω: 'hear'; David's own hearing of the Philistine advance parallels their hearing of his anointing — the verb-echo frames the engagement as move and countermove.

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (David's tactical withdrawal)

→ constative aorist

καταβαίνω: 'go down / descend'; renders $\tau\eta\zeta$; David's going down to the stronghold (the antonym of the Philistines' ἀνέβησαν) is a tactical positioning before he inquires of the LORD.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal).

τὴν

the

Accusative

article (with περιοχήν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

περιοχήν

stronghold

Accusative

accusative object of εἰς (the defensive position)

→ object specification

περιοχή: 'stronghold / fortress'; renders $\eta\tau\eta\zeta\eta$; David retires to a fortified position to regroup before engaging the Philistines.

18 καὶ οἱ ἀλλόφυλοι παραγίνονται καὶ συνέπεσαν εἰς τὴν κοιλάδα τῶν τιτάνων

And the Philistines arrive and deploy in the Valley of the Titans.

Scene-setting: the Philistine deployment in the Vale of Rephaim

καὶ οἱ ἀλλόφυλοι παραγίνονται

The Philistines arrive (παραγίνονται, historic present) and deploy (συνέπεσαν) in the κοιλάς τῶν τιτάνων ('Valley of the Titans'), the LXX's rendering of the Vale of Rephaim — the broad valley southwest of Jerusalem that is the staging-ground for both Philistine assaults in this chapter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article (with ἀλλόφυλοι)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀλλόφυλοι

Philistines

Nominative

subject

→ participant prominence

ἀλλόφυλος: 'Philistines'; the invading host now arriving in the valley.

παραγίνονται

arrive

Pres Mid Indic 3 Pl · παραγίνομαι

main verb (historic present)

→ historic present (vivid arrival)

παραγίνομαι: 'arrive / come'; the historic present (as in v.1) makes the Philistine arrival immediate and vivid before the battle.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

συνέπεσαν

deployed / spread out

Aor Act Indic 3 Pl · συμπίπτω

main verb (battle-deployment)

→ constative aorist (the deployment)

συμπίπτω: lit. 'fall together / collapse'; in this LXX military idiom 'come together / deploy / spread out (for battle)'; renders שָׁרְצוּ ('be spread out'); describes the Philistines fanning out across the valley floor.

εἰς

in / into

preposition + accusative (place of deployment)

→ spatial or relational framing

εἰς: meaning 'in'; here it marks the relation signaled by preposition + accusative (place of deployment).

τὴν

the

Accusative

article (with κοιλάδα)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

κοιλάδα

valley

Accusative

accusative object of εἰς

→ object specification

κοιλάς: 'valley / hollow / vale'; renders רְהַל; the broad valley that is the battlefield.

τῶν

of the

Genitive

article (with τιτάνων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

τιτάνων

Titans (Rephaim)

Genitive

genitive of identification (naming the valley)

→ relational specification

Τιτάν (gen. pl. τιτάνων): 'Titan'; the LXX here renders the Hebrew רִמְוִי (Rephaim) — the legendary giants/shades — with the Greek mythological term Τιτᾶνες; κοιλάς τῶν τιτάνων = the Vale of Rephaim, the valley southwest of Jerusalem.

19 καὶ ἠρώτησεν Δαυιδ διὰ κυρίου λέγων εἰ ἀναβῶ πρὸς τοὺς ἄλλοφύλους καὶ παραδώσεις αὐτοὺς εἰς τὰς χεῖράς μου καὶ εἶπεν κύριος πρὸς Δαυιδ ἀνάβαινε ὅτι παραδιδούς παραδώσω τοὺς ἄλλοφύλους εἰς τὰς χεῖράς σου

And David inquired through the LORD, saying, 'Shall I go up against the Philistines, and will you give them into my hands?' And the LORD said to David, 'Go up, for I will surely give the Philistines into your hands.'

Oracular inquiry and divine assurance before battle καὶ ἠρώτησεν Δαυιδ διὰ κυρίου

David's piety is foregrounded: before fighting he inquires διὰ κυρίου ('through the LORD', i.e. by oracle). YHWH's answer is emphatic — the cognate construction παραδιδούς παραδώσω ('giving I will give' = 'I will surely give') is a Hebraism rendering the infinitive absolute, guaranteeing victory. This inquiry-and-assurance pattern recurs (with variation) in vv.23–24.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἠρώτησεν

inquired / asked

Aor Act Indic 3 Sg · ἠρωτάω

main verb (oracular consultation)

→ constative aorist (the act of inquiry)

ἠρωτάω: 'ask / inquire'; renders לָאֵשׁ; here of consulting YHWH by oracle (perhaps the ephod, cf. 1 Kgdms 23:9–12); David's inquiry before battle marks his dependence on the LORD.

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable.

διὰ

through

preposition + genitive (means/agency: 'by means of the LORD')

→ spatial or relational framing

διὰ + gen.: 'through / by means of'; διὰ κυρίου marks the LORD as the one consulted — David inquires by divine oracle, not human counsel.

κυρίου

the LORD

Genitive

genitive object of διὰ (the one consulted)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the source of the oracle David seeks.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of attendant speech (introducing the question)

→ imperfective participle (Hebraizing speech-marker)

λέγω (pres. part.): 'saying'; renders לֵאמֹר; introduces David's direct question to YHWH.

εἰ

whether / shall I

interrogative particle (introducing direct/deliberative question)

→ discourse linkage or contrast

εἰ: 'if / whether'; here introducing a direct question put to the oracle ('shall I go up?'), a Hebraism (rendering interrogative וְ) common in LXX oracle-inquiries.

ἀναβῶ

shall I go up

Aor Act Subj 1 Sg · ἀναβαίνω

deliberative subjunctive (the question)

→ deliberative aorist subjunctive (seeking divine direction)

ἀναβαίνω (aor. subj.): 'go up (to battle)'; the deliberative subjunctive ἀναβῶ ('am I to go up?') frames the military decision as something to be settled by YHWH's word.

πρὸς

against

preposition + accusative (hostile direction)

→ spatial or relational framing

πρὸς + acc.: here hostile, 'against'; the direction of David's proposed attack.

τοὺς

the

Accusative

article (with ἀλλοφύλους)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀλλοφύλους

Philistines

Accusative

accusative object of πρὸς

→ object specification

ἀλλόφυλος: 'Philistines'; the enemy against whom David proposes to go up.

καὶ

and

coordinate conjunction (linking the second clause of the question)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

παραδώσεις

will you give over

Fut Act Indic 2 Sg · παραδίδωμι

verb of the second question-clause

→ predictive future (in interrogative force)

παραδίδωμι: 'hand over / deliver / give into the power of'; renders (תָּבַר) תָּבַר; the standard idiom for granting victory — 'will you deliver them into my hands?'

αὐτούς

them

Accusative

direct object of παραδώσεις

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of παραδώσεις.

εἰς

into

preposition + accusative (idiom: 'into the hands')

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (idiom: 'into the hands').

τὰς

the

Accusative

article (with χεῖρας)

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

χεῖράς

hands

Accusative

accusative object of εἰς (idiom: 'into my hands')

→ object specification

χείρ (acc. pl. χεῖρας): 'hand'; renders תָּ; 'into my hands' (εἰς τὰς χεῖράς μου) is the Hebraic idiom for delivering an enemy into one's power.

μου

my

Genitive

genitive of possession (modifying χεῖρας)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying χεῖρας).

καὶ

and

narrative conjunction (introducing the divine reply)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing YHWH's answer)

→ constative aorist

λέγω: introduces the divine oracle-response to David's inquiry.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD answers David's oracular question directly.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

Δαυιδ

David

accusative object of πρὸς (indeclinable)

→ participant identification

Δαυιδ: indeclinable; recipient of the oracle.

ἀνάβαινε

go up

Pres Act Impv 2 Sg · ἀναβαίνω

main verb (divine command)

→ imperatival present (the granted go-ahead)

ἀναβαίνω (pres. impv.): 'go up'; YHWH's affirmative answer to David's deliberative ἀναβῶ — permission and command to attack.

ὅτι

for / because

causal conjunction (grounds for the command)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the divine guarantee that grounds the command to go up.

παραδίδους

surely (giving)

Pres Act Part Nom Sg Masc · παραδίδωμι

cognate participle (Hebraism: intensifying παραδώσω)

→ intensive participle (rendering the Hebrew infinitive absolute)

παραδίδωμι (pres. part.): the cognate participle παραδίδους παραδώσω ('giving I will give' = 'I will surely give') calques the Hebrew emphatic infinitive absolute יִתֵּן יְיָ, expressing the certainty of the promised victory.

παραδώσω

I will give over

Fut Act Indic 1 Sg · παραδίδωμι

main verb of the causal clause (divine promise)

→ predictive future (guaranteed victory)

παραδίδωμι (fut. 1 sg.): 'I will hand over'; with the cognate participle it forms the emphatic 'I will surely deliver the Philistines into your hands' — an absolute divine guarantee.

τοὺς

the

Accusative

article (with ἀλλοφύλους)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀλλοφύλους

Philistines

Accusative

direct object of παραδώσω

→ object specification

ἀλλόφυλος: 'Philistines'; the enemy YHWH promises to deliver into David's power.

εἰς

into

preposition + accusative (idiom: 'into the hands')

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (idiom: 'into the hands').

τὰς

the

Accusative

article (with χειρὰς)

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

χειρὰς

hands

Accusative

accusative object of εἰς (idiom: 'into your hands')

→ object specification

χείρ (acc. pl.): 'hand'; the divine answer echoes David's question-idiom ('into your hands'), confirming the victory in David's own terms.

σου

your

Genitive

genitive of possession (modifying χειρὰς)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying χειρὰς).

20 καὶ ἦλθεν Δαυιδ ἐκ τῶν ἐπάνω διακοπῶν καὶ ἔκοψεν τοὺς ἀλλοφύλους ἐκεῖ καὶ εἶπεν Δαυιδ διέκοψεν κύριος τοὺς ἐχθροὺς μου τοὺς ἀλλοφύλους ἐνώπιον ἐμοῦ ὡς διακόπτεται ὕδατα διὰ τοῦτο ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου ἐπάνω διακοπῶν

And David came from the upper Breakings-Through and struck the Philistines there, and David said, 'The LORD has broken through my enemies, the Philistines, before me, as water is broken through.' Therefore the name of that place was called Upper Breakings-Through.

Victory and aetiology: the rout and the naming of Baal-perazim

καὶ ἦλθεν Δαυιδ

The first victory and its aetiology. David strikes (ἔκοψεν) the Philistines, then interprets the rout with the verb διέκοψεν ('the LORD broke through') and the simile ὡς διακόπτεται ὕδατα ('as water breaks through'). The wordplay grounds the place-name ἐπάνω διακοπῶν ('Breakings-Through') — the LXX's rendering of the Hebrew בַּלְפָּרַזִּים (Baal-perazim, 'Lord/Master of breakings-through').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (David's advance to battle)

→ constative aorist

ἔρχομαι: 'come / go'; renders נִיב; David advances to the engagement-point obeying the divine command of v.19.

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable.

ἐκ

from

preposition + genitive (source/place)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source/place).

τῶν

the

Genitive

article (with διακοπῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐπάνω

upper / above

adverb/improper preposition (modifying διακοπῶν: 'the upper breaches')

→ spatial or relational framing

ἐπάνω: 'above / upper'; here functioning attributively within the place-name τῶν ἐπάνω διακοπῶν ('the upper Breakings-Through'), the LXX's name for the site (Baal-perazim).

διακοπῶν

Breakings-Through

Genitive

genitive of place (the place-name)

→ relational specification

διακοπή (gen. pl. διακοπῶν): 'a cutting/breaking through / breach'; the LXX renders the place-name בַּרְצִים לְעַב (Baal-perazim) etymologically as '(place of) breakings-through', drawing out the פָּרַח ('break through') root that the aetiology exploits.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔκοψεν

struck / cut down

Aor Act Indic 3 Sg · κόπτω

main verb (the defeat of the Philistines)

→ constative aorist (the victory)

κόπτω: 'cut / strike / smite down'; renders הָכָה; David's striking of the Philistines fulfills the divine promise of v.19.

τοὺς

the

Accusative

article (with ἀλλοφύλους)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀλλοφύλους

Philistines

Accusative

direct object of ἔκοψεν

→ object specification

ἀλλόφυλος: 'Philistines'; the defeated enemy.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; locates the rout at the site that will be named for it.

καὶ

and

narrative conjunction (introducing David's saying)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's interpretive declaration)

→ constative aorist

λέγω: introduces David's theological interpretation of the victory.

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable.

διέκοψεν

broke through

Aor Act Indic 3 Sg · διακόπτω

main verb of David's saying (theological interpretation)

→ constative aorist (the LORD's decisive act)

διακόπτω: 'cut through / break through / breach'; renders גָּרַח; David credits the victory to YHWH ('the LORD broke through my enemies'); the verb is cognate with διακοπή/διακοπῶν, generating the aetiology of the place-name.

κύριος

LORD

Nominative

subject of διέκοψεν (the true victor)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; David ascribes the breakthrough to YHWH, not to his own arms.

τοὺς

the

Accusative

article (with ἐχθρούς)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐχθρούς

enemies

Accusative

direct object of διέκοψεν

→ object specification

ἐχθρός: 'enemy / hostile'; renders בְּיָאֵ; 'my enemies', here apposed to 'the Philistines.'

μου

my

Genitive

genitive of possession (modifying ἐχθρούς)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying ἐχθρούς).

τοὺς

the

Accusative

article (with ἀλλοφύλους, in apposition)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀλλοφύλους

Philistines

Accusative

accusative in apposition to ἐχθρούς ('my enemies, the Philistines')

→ object specification

ἀλλοφύλος: 'Philistines'; expegetical apposition identifying 'my enemies' as the Philistines.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in front of'; Hebraism rendering בְּפָנַי; 'before me' — the LORD shattered the enemy in David's very sight.

ἐμοῦ

me

Genitive

genitive object of ἐνώπιον (emphatic pronoun)

→ relational specification

ἐγώ (gen. ἐμοῦ): the emphatic genitive 'before me', stressing that David witnessed YHWH's victory firsthand.

ὥς

as / like

comparative particle (introducing simile)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the simile comparing the rout to a bursting flood of water.

διακόπτεται

is broken through

Pres Pass Indic 3 Sg - διακόπτω

verb of the simile-clause (passive)

→ gnomic present passive (a general truth)

διακόπτω (pres. pass.): 'be broken/burst through'; the simile 'as water bursts through (a barrier)' pictures the irresistible, flooding force with which YHWH shattered the Philistine line; the cognate verb again echoes the place-name.

ὕδατα

waters

Nominative

subject of διακόπτεται (the simile-image)

→ participant prominence

ὕδωρ (pl. ὕδατα): 'water'; renders מַיִם; the image of bursting floodwaters conveys the overwhelming, breaching power of the divine victory.

διὰ

because of / therefore

preposition + accusative (in idiom διὰ τοῦτο: 'therefore')

→ spatial or relational framing

διὰ + acc.: in διὰ τοῦτο ('therefore') introducing the aetiological naming of the site.

τοῦτο

this

Accusative

demonstrative (object of διά, in idiom 'therefore')

→ participant reference

οὗτος (n. τοῦτο): points back to the breakthrough-victory as the cause of the place-name.

ἐκλήθη

was called

Aor Pass Indic 3 Sg · καλέω

main verb (aetiological naming, passive)

→ constative aorist passive

καλέω (aor. pass.): 'be called / named'; the standard aetiological formula 'the name of that place was called...!', explaining the origin of the toponym.

τὸ

the

Nominative

article (with ὄνομα)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄνομα

name

Nominative

subject of ἐκλήθη

→ participant prominence

ὄνομα: 'name'; renders נָשָׂא ; the place-name derived from the event.

τοῦ

of the

Genitive

article (with τόπου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

τόπου

place

Genitive

genitive of relationship (with ὄνομα: 'name of the place')

→ relational specification

τόπος: 'place / location'; renders מָקוֹם ; the site of the victory, now named for it.

ἐκείνου

that

Genitive

demonstrative adjective (modifying τόπου)

→ relational specification

ἐκεῖνος: 'that'; the remote demonstrative specifies the battle-site.

ἐπάνω

Upper

adverb/improper preposition (part of the conferred place-name)

→ spatial or relational framing

ἐπάνω: 'above / upper'; the first element of the conferred name ἐπάνω διακοπῶν ('Upper Breakings-Through'), the LXX's etymologizing equivalent of Baal-perazim.

διακοπῶν

Breakings-Through

Genitive

genitive (the conferred place-name)

→ relational specification

διακοπή (gen. pl.): 'breaking-through / breach'; the conferred name commemorates the LORD's διακοπή (breakthrough) of the enemy, etymologizing the Hebrew Baal-perazim.

21 καὶ καταλιμπάνουσιν ἐκεῖ τοὺς θεοὺς αὐτῶν καὶ ἐλάβοσαν αὐτοὺς Δαυιδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ

And they leave their gods there, and David and the men who were with him took them.

Aftermath: the abandoned Philistine idols are seized

καὶ καταλιμπάνουσιν

The rout's aftermath: the fleeing Philistines abandon their gods (τοὺς θεοὺς αὐτῶν) on the field, and David's men carry them off — a sign of the utter defeat of the Philistine deities by YHWH. The historic present καταλιμπάνουσιν heightens the scene; the parallel passage in 1 Chr 14:12 adds that David burned the idols.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

καταλιμπάνουσιν

leave behind

Pres Act Indic 3 Pl · καταλιμπάνω

main verb (historic present)

→ historic present (vivid)

καταλιμπάνω (late form of καταλείπω): 'leave behind / abandon'; the fleeing Philistines abandon their idols on the field — the historic present makes the abandonment vivid.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; on the battlefield where they were routed.

τοὺς

the

Accusative

article (with θεοὺς)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

θεοὺς

gods / idols

Accusative

direct object of καταλιμπάνουσιν

→ object specification

θεός (acc. pl. θεοὺς): 'god'; here the Philistines' idols (their carried battle-standards or images, cf. the ark-narratives); their abandonment signals the impotence of pagan deities before YHWH.

αὐτῶν

their

Genitive

genitive of possession (modifying θεοὺς)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying θεοὺς).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐλάβοσαν

took / carried off

Aor Act Indic 3 Pl · λαμβάνω

main verb (David's men seize the idols)

→ constative aorist (the act of seizure)

λαμβάνω: 'take / seize / carry off'; the Hellenistic third-plural ending -οσαν (ἐλάβοσαν for ἔλαβον) is characteristic of LXX morphology; David's men carry off the captured idols as spoil.

αὐτούς them Accusative <i>direct object of ἐλάβουσιν (the abandoned idols)</i> → participant reference αὐτός (acc. pl. αὐτούς): 'them'; refers to the abandoned θεοί — masculine because θεοός is masculine.	Δαυιδ David <i>subject of ἐλάβουσιν (indeclinable, first of compound subject)</i> → participant identification Δαυιδ: indeclinable; the lead subject, with his men.	καὶ and <i>coordinate conjunction (joining compound subject)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	οἱ the Nominative <i>article (with ἄνδρες)</i> → noun-phrase marking οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.
ἄνδρες men Nominative <i>subject (second member of compound subject)</i> → participant prominence ἄνθρω (pl. ἄνδρες): 'man / warrior'; David's troops who shared in the victory and the spoil.	οἱ the (ones) Nominative <i>article (substantivizing the prepositional phrase μετ' αὐτοῦ)</i> → noun-phrase marking οἱ: the article οἱ μετ' αὐτοῦ ('those with him') substantivizes the prepositional phrase as an attributive — 'the men, the ones with him.'	μετ' with <i>preposition + genitive (accompaniment, elided before vowel)</i> → spatial or relational framing μετά + gen.: 'with'; defines the men as David's companions in arms.	αὐτοῦ him Genitive <i>genitive object of μετά</i> → relational specification αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά.

22 καὶ προσέθεντο ἔτι ἄλλόφυλοι τοῦ ἀναβῆναι καὶ συνέπεσαν ἐν τῇ κοιλάδι τῶν τιτάνων

And the Philistines proceeded yet again to come up, and they deployed in the Valley of the Titans.

New engagement: the second Philistine deployment καὶ προσέθεντο ἔτι

The second Philistine campaign opens with the Hebraizing idiom προσέθεντο ... τοῦ ἀναβῆναι ('they added to go up' = 'they came up again'), the LXX's calque of וַיָּבֹאוּ + infinitive for repeated action. They again deploy (συνέπεσαν) in the same Vale of Rephaim, setting up the second inquiry and the different tactic YHWH will command.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

προσέθεντο

proceeded again / added

Aor Mid Indic 3 Pl · προστίθῃμι

main verb (with epexegetic infinitive: 'proceeded to')

→ constative aorist (the renewed attempt)

προστίθῃμι (mid. προστίθεμαι): 'add / proceed / do again'; the construction προσέθεντο τοῦ ἀναβῆναι ('they added to go up') is a Hebraism rendering הָבַר + infinitive, expressing repetition: 'they came up once more.'

ἔτι

yet / again

adverb (repetition: 'again')

→ clausal contribution

ἔτι: 'still / yet / again'; reinforces the repetition already implied by προσέθεντο — a second Philistine offensive.

ἄλλόφυλοι

Philistines

Nominative

subject

→ participant prominence

ἄλλόφυλος: 'Philistines'; the same enemy renewing the war after the first defeat.

τοῦ

to

Genitive

article (with infinitive ἀναβῆναι, genitive of the epexegetic infinitive)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀναβῆναι

to come up

Aor Act Inf · ἀναβαίνω

articular (genitive) infinitive (complementing προσέθεντο)

→ aorist infinitive (the renewed advance)

ἀναβαίνω (aor. inf.): 'go up (to war)'; the genitive articular infinitive τοῦ ἀναβῆναι completes προσέθεντο in the Hebraizing 'proceed to come up' idiom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

συνέπεσαν

deployed / spread out

Aor Act Indic 3 Pl · συμπίπτω

main verb (second deployment)

→ constative aorist

συμπίπτω: 'deploy / spread out (for battle)'; renders שָׁרְצוּ, the same verb as v.18, marking the renewed deployment in the familiar valley.

ἐν

in

preposition + dative (place of deployment)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (place of deployment).

τῇ

the

Dative

article (with κοιλάδι)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

κοιλάδι

valley

Dative

dative of place (locative)

→ sphere or reference

κοιλάς: 'valley / vale'; renders רָחַב; the same battlefield as the first engagement (v.18), here in the dative with ἐν.

τῶν

of the

Genitive

article (with τιτάνων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

τιτάνων

Titans (Rephaim)

Genitive

genitive of identification (naming the valley)

→ relational specification

Τιτάν (gen. pl. τιτάνων): the LXX's rendering of רִפְּחַיִּם (Rephaim) by the Greek 'Titans'; κοιλάς τῶν τιτάνων = the Vale of Rephaim (cf. v.18).

23 καὶ ἐπηρώτησεν Δαυιδ διὰ κυρίου καὶ εἶπεν κύριος οὐκ ἀναβήσει εἰς συνάντησιν αὐτῶν ἀποστρέφου ἀπ' αὐτῶν καὶ παρέσει αὐτοῖς πλησίον τοῦ κλαυθμῶνος

And David inquired through the LORD, and the LORD said, 'You shall not go up to meet them; turn away from them, and you shall come upon them near the place of weeping.'

Second inquiry: a different divine tactic commanded

καὶ ἐπηρώτησεν Δαυιδ διὰ κυρίου

Again David inquires διὰ κυρίου (ἐπηρώτησεν, the compound emphasizing the formal consultation). This time the answer differs: not a frontal assault but a flanking maneuver — turn away (ἀποστρέφου), come upon them from behind (παρέσει αὐτοῖς) near the κλαυθμῶν ('place of weeping', i.e. the balsam grove). David's repeated inquiry shows that past victory does not make him presume on YHWH's method.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπηρώτησεν
inquired

Aor Act Indic 3 Sg · ἐπερωτάω

main verb (oracular consultation)

→ constative aorist

ἐπερωτάω: 'ask / inquire (of)'; the compound (intensive of ἐρωτάω, v.19) renders ἸϞΨ; David formally consults YHWH again before the second engagement, refusing to presume on the first victory's method.

Δαυιδ
David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable.

διὰ
through

preposition + genitive (means: 'by the LORD')

→ spatial or relational framing

διὰ + gen.: 'through / by means of'; διὰ κυρίου marks the LORD as the consulted oracle (cf. v.19).

κυρίου
the LORD

Genitive

genitive object of διὰ (the one consulted)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the source of the oracle.

καὶ
and

narrative conjunction (introducing divine reply)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (introducing YHWH's answer)

→ constative aorist

λέγω: introduces the LORD's tactical directive.

κύριος
LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine strategist directing the battle.

οὐκ
not

negative particle (with ἀναβήσει)

→ discourse linkage or contrast

οὐ: 'not'; the prohibition of a frontal assault — unlike v.19, the LORD here forbids the direct attack.

ἀναβήσει
you shall go up

Fut Indic 2 Sg · ἀναβαίνω

main verb (prohibitive future: 'you shall not go up')

→ prohibitive future (divine directive)

ἀναβαίνω (fut. 2 sg., form ἀναβήσει for ἀναβήση): 'go up'; the future with οὐκ functions as a prohibition — David is not to mount a direct frontal advance this time.

εἰς
to

preposition + accusative (purpose/direction)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (purpose/direction).

συνάντησιν
meeting / encounter

Accusative

accusative object of εἰς (idiom: 'to meet them')

→ object specification

συνάντησις: 'meeting / encounter'; εἰς συνάντησιν ('to meet', rendering ἵνα συναντήσῃ) here in a military sense — David is not to advance to meet/engage the enemy head-on.

αὐτῶν

them

Genitive

genitive (objective, with συνάντησιν: 'meeting of/with them')

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (objective, with συνάντησιν: 'meeting of/with them').

ἀποστρέφου

turn away

Pres Mid Impv 2 Sg · ἀποστρέφω

main verb (command: flanking maneuver)

→ imperatival present (the commanded movement)

ἀποστρέφω (mid. ἀποστρέφομαι): 'turn away / turn back'; the middle imperative directs David to wheel away from a direct approach and circle around — the basis of the flanking tactic.

ἀπ'

from

preposition + genitive (separation, elided before vowel)

→ spatial or relational framing

ἀπό: 'from / away from'; ἀπ' αὐτῶν = 'away from them', specifying the turning-away from the enemy's front.

αὐτῶν

them

Genitive

genitive object of ἀπό

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

παρέσει

you shall come upon / be present

Fut Indic 2 Sg · παρέμι

main verb (the flanking approach)

→ predictive future (the commanded result)

παρέμι (fut. 2 sg., form παρέσει): 'be present / come upon / be at hand'; here of David's coming upon the enemy from behind near the balsam grove — the surprise attack from the rear.

αὐτοῖς

them / upon them

Dative

dative (with παρέσει: 'be present to / come upon them')

→ participant reference or interest

αὐτοῖς (dat. pl. αὐτοῖς): the dative complement of παρέμι — David is to be present 'upon them' (the Philistines), i.e. fall on their rear.

πλησίον

near

improper preposition + genitive (proximity: 'near')

→ spatial or relational framing

πλησίον: 'near / close to'; here an improper preposition with the genitive ('near the place of weeping'), locating the point of the flanking attack.

τοῦ

the

Genitive

article (with κλαυθμῶνος)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

κλαυθμῶνος

place of weeping

Genitive

genitive object of πλησίον (the landmark)

→ relational specification

κλαυθμών: 'place of weeping / wailing'; the LXX renders the Hebrew כִּינֹרָא (the balsam/baca trees, 2 Sam 5:23) by association with כָּנָה ('weep'), reading the tree-name as 'weeping(-place)'; it serves as the geographic landmark for the ambush.

24 καὶ ἔσται ἐν τῷ ἀκοῦσαί σε τὴν φωνὴν τοῦ συγκλεισμοῦ τοῦ ἄλσους τοῦ κλαυθμῶνος τότε καταβήσει
πρὸς αὐτούς ὅτι τότε ἐξελεύσεται κύριος ἔμπροσθέν σου κόπτειν ἐν τῷ πολέμῳ τῶν ἀλλοφύλων

And it shall be, when you hear the sound of the closing-in in the grove of the place of weeping, then you shall go down upon them, for then the LORD will have gone out before you to strike in the battle of the Philistines.

The signal: the sound in the grove and the LORD's vanguard καὶ ἔσται ἐν τῷ ἀκοῦσαί σε

The oracle gives the precise signal: when David hears the φωνὴ τοῦ συγκλεισμοῦ ('the sound of the closing-in/marching') in the balsam grove, that is his cue to attack (τότε καταβήσει). The theological ground (ὅτι, 'for') is decisive: κύριος ἐξελεύσεται ἔμπροσθέν σου ('the LORD will go out before you') — YHWH himself marches as Israel's vanguard, the sound in the trees being the tread of the divine army.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔσται

it shall be

Fut Indic 3 Sg · εἰμί

main verb (apodosis-introducing 'and it shall come to pass')

→ predictive future (temporal-condition frame)

εἰμί (fut. 3 sg.): 'be'; καὶ ἔσται ('and it shall be / come to pass') is the LXX's standard rendering of הָיָה, a frame opening a temporal-conditional construction ('when... then...').

ἐν

when

preposition + articular infinitive (temporal: 'when')

→ spatial or relational framing

ἐν + articular infinitive: temporal ('when / while'), rendering the Hebrew אֲשֶׁר + infinitive construct.

τῷ

the

Dative

article (with infinitive ἀκοῦσαι)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀκοῦσαί

to hear / hearing

Aor Act Inf · ἀκούω

articular infinitive (temporal clause: 'when you hear')

→ aorist infinitive (the moment of hearing)

ἀκούω (aor. inf.): 'hear'; the articular infinitive ἐν τῷ ἀκοῦσαί σε ('when you hear') marks the precise signal-moment for the attack.

σε

you

Accusative

accusative subject of the articular infinitive

→ participant reference

σύ (acc. σε): accusative-subject of the infinitive ('when you hear').

τὴν

the

Accusative

article (with φωνήν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

φωνήν

sound / voice

Accusative

direct object of ἀκοῦσαι

→ object specification

φωνή: 'sound / voice / noise'; renders נִקֹּץ; the 'sound of marching in the tops of the balsam trees' (cf. MT) is the audible sign of YHWH's advancing host.

τοῦ

of the

Genitive

article (with συγκλειμοῦ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

συγκλειμοῦ

closing-in / marching

Genitive

genitive of source/content (with φωνήν: 'sound of the closing-in')

→ relational specification

συγκλεισμός: 'a shutting/closing in'; here the LXX's rendering for the sound (of marching/rustling) that signals the converging movement; the term evokes the closing-in of the divine army through the grove.

τοῦ

of the

Genitive

article (with ἄλσους)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄλσους

grove

Genitive

genitive of place (with συγκλειμοῦ: 'in the grove')

→ relational specification

ἄλσος: 'grove / wood / sacred grove'; here the balsam grove (the נִקֹּץ) where the sound is heard; the genitive locates the signal.

τοῦ

of the

Genitive

article (with κλαυθμῶνος)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

κλαυθμῶνος

place of weeping

Genitive

genitive of identification (defining the grove)

→ relational specification

κλαυθμών: 'place of weeping'; the same landmark as v.23; 'the grove of the place of weeping' identifies the spot precisely, etymologizing the balsam/baca grove.

τότε

then

adverb of time (apodosis-marker: 'then')

→ adverbial qualification

τότε: 'then / at that time'; the temporal correlative answering the 'when' clause — the signal triggers the attack.

καταβήσει

you shall go down

Fut Indic 2 Sg · καταβαίνω

main verb (the commanded attack)

→ predictive/mandatory future (the directive)

καταβαίνω (fut. 2 sg., form καταβήσει for καταβήση): 'go down / descend (to attack)'; on hearing the signal, David is to descend upon the Philistines.

πρὸς

upon / against

preposition + accusative (hostile direction)

→ spatial or relational framing

πρὸς + acc.: here hostile, 'against / upon'; the direction of the descending attack.

αὐτούς

them

Accusative

accusative object of πρὸς (the Philistines)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the Philistines).

ὅτι

for / because

causal conjunction (grounds for the timing)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the theological reason the signal is decisive — the LORD goes out first.

τότε

then / at that time

adverb of time (within causal clause)

→ adverbial qualification

τότε: 'then'; the repeated τότε ties David's descent precisely to the moment YHWH advances.

ἐξελεύσεται

will go out / will have gone out

Fut Mid Indic 3 Sg · ἐξέρχομαι

verb of the causal clause (divine vanguard)

→ predictive future (YHWH's prior advance)

ἐξέρχομαι (fut. mid.): 'go out / march out'; the LORD's 'going out before you' (ἐξελεύσεται ἔμπροσθέν σου) is the divine-warrior motif — YHWH marches at the head of Israel's army (cf. Judg 4:14; Ps 67:8 LXX).

κύριος

LORD

Nominative

subject of ἐξελεύσεται (the divine warrior)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine warrior who leads the assault; the rustling in the grove is the sound of his march.

ἔμπροσθέν

before

improper preposition + genitive (in front of)

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; renders יְנַצֵּל; ἔμπροσθέν σου ('before you') casts YHWH as the vanguard going ahead of David into battle.

σου

you

Genitive

genitive object of ἔμπροσθεν

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἔμπροσθεν.

κόπτειν

to strike / smite

Pres Act Inf · κόπτω

infinitive of purpose (why the LORD goes out)

→ imperfective infinitive (the purpose of the divine march)

κόπτω (pres. inf.): 'strike / cut down / smite'; the infinitive of purpose — YHWH goes out 'to strike' the Philistines; the same verb used of David's striking in v.20, now of the LORD himself.

ἐν

in

preposition + dative (sphere: 'in the battle')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere: 'in the battle').

τῷ

the

Dative

article (with πολέμῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

πολέμῳ

battle / war

Dative

dative of sphere (with ἐν: 'in the battle')

→ sphere or reference

πόλεμος: 'war / battle'; renders מַלְחָמָה; the sphere of the LORD's striking — the engagement against the Philistines.

τῶν

of the

Genitive

article (with ἀλλοφύλων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀλλοφύλων

Philistines

Genitive

genitive (with πολέμῳ: 'the battle of/against the Philistines')

→ relational specification

ἀλλόφυλος (gen. pl. ἀλλοφύλων): 'Philistines'; the enemy in this divinely-led battle.

25 καὶ ἐποίησεν Δαυὶδ καθὼς ἐνετείλατο αὐτῷ κύριος καὶ ἐπάταξεν τοὺς ἀλλοφύλους ἀπὸ Γαβων ἕως τῆς γῆς Γαζηρα

And David did just as the LORD commanded him, and he struck the Philistines from Gabaon as far as the land of Gezer.

Obedient execution and decisive victory (chapter closure)

καὶ ἐποίησεν Δαυὶδ καθὼς ἐνετείλατο

The chapter closes on the note of exact obedience: David did καθὼς ἐνετείλατο αὐτῷ κύριος ('just as the LORD commanded him'). The result is a sweeping rout, traced geographically ἀπὸ Γαβων ἕως ... Γαζηρα ('from Gabaon to Gezer') — a merism marking the full extent of the Philistine defeat and the security of David's kingdom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίησεν

did / acted

Aor Act Indic 3 Sg · ποιέω

main verb (David's obedience)

→ constative aorist (the act of obedience)

ποιέω: 'do / make / act'; renders ΠΨΨ; 'David did just as the LORD commanded' is the obedience-formula sealing the inquiry-and-command sequence.

Δαυὶδ

David

subject (indeclinable)

→ participant identification

Δαυὶδ: indeclinable.

καθὼς

just as

comparative conjunction (introducing the standard of obedience)

→ discourse linkage or contrast

καθὼς: 'just as / according as'; renders ΓΨΧΞ; introduces the divine command as the exact measure of David's action.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of the comparative clause (the divine command)

→ constative aorist (the issued command)

ἐντέλλομαι: 'command / give orders / charge'; renders תִּצַּח; the LORD's directive of vv.23–24, which David now executes precisely.

αὐτῷ

him

Dative

dative indirect object of ἐνετείλατο (the one commanded)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of ἐνετείλατο (the one commanded).

κύριος

LORD

Nominative

subject of ἐνετείλατο (the commander)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the one whose command David obeys.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπάταξεν

struck / smote

Aor Act Indic 3 Sg · πατάσσω

main verb (the decisive defeat)

→ constative aorist (the victory)

πατάσσω: 'strike / smite / defeat'; renders הִכָּה; the standard verb for inflicting military defeat; David's striking of the Philistines is the fruit of obedience and the LORD's vanguard-presence.

τοὺς

the

Accusative

article (with ἀλλοφύλους)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀλλοφύλους

Philistines

Accusative

direct object of ἐπάταξεν

→ object specification

ἀλλόφυλος: 'Philistines'; the decisively defeated enemy.

ἀπὸ

from

preposition + genitive (starting point of the merism)

→ spatial or relational framing

ἀπὸ: 'from'; the construction ἀπὸ ... ἕως ('from ... to') is a merism marking the full geographic sweep of the rout.

Γαβαων

Gabaon (Gibeon)

genitive object of ἀπὸ (indeclinable place-name)

→ participant identification

Γαβαων: transliteration of Hebrew / גִּבְעֹן; indeclinable; the starting point of the pursuit (MT 2 Sam 5:25 reads Geba; the LXX reads Gabaon/Gibeon).

ἕως

as far as / to

preposition + genitive (end-point of the merism)

→ spatial or relational framing

ἕως: 'until / as far as'; marks the far limit of the pursuit — the chase ran the whole length to Gezer.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive object of ἕως (with the place-name)

→ relational specification

γῆ: 'land / territory'; ἕως τῆς γῆς Γαζηρα ('to the land of Gezer') marks the western limit of the rout, deep toward the Philistine coastal plain.

Γαζηρα

Gezer

genitive of identification (indeclinable place-name)

→ participant identification

Γαζηρα: transliteration of Hebrew גִּזְרָא (Gezer); indeclinable; the strategic city on the edge of the Philistine plain — the rout reached its very approaches, marking the completeness of David's victory.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.